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# Introduction

§1 The idea underlying the present edition of Antagada Desao and Anuttarovavaiya Desao the eighth and the ninth scriptures of the Jain Canon is to supply their critically edited texts in so far as it was possible for me to do to the scholars and the students who are interested in the Jain Canon doctrinally or linguistically. The Jains have in their own way acquitted themselves of their duties by publishing the whole of their canon in their own way in various series viz. (1) Baisnar Texts 1875-1886 Calcutta. (2) Hydrabad Series 1919-1920 Hydrabad (Deccan) (3) Agmodaya Samiti Texts. The first two series of the Jain texts are very carelessly edited and a serious student of the language would simply be disgusted with them. The last Agamodaya Samiti Texts are the only texts that are well printed and carefully edited. It should however be noted that though they are workably good texts they certainly can not approximate to the standard which the scholar imbued with the modern ideas of critical accuracy would expect. These texts are out of print and not available. The attempts to publish some scrip-

tures on modern critical lines have been made by scholars like Jacoby, Leumann, Schubring, Hoernle, Barnett, Charpentier and others. It is a matter of regret that the Jain Canon has not received the same critical attention which the Buddhist canon has received. Just like the Pali Text Society there must come into being a body of scholars who would publish the whole Jain Canon in the form of a series using all available old materials on duly chalked out lines. All the editions of stray scriptures it must be pointed out are merely tentative editions. Prof. Barnett<sup>1</sup> has rightly observed about his text of *Anuttarovavāīya-Dasāo* "The Prakrit text of the *Anuttarovavai* which is here presented can make no claim to critical exactness. It aims merely at presenting the vulgate more or less faithfully with the ordinary blunders corrected." Unless an organised attempt is made to edit the whole of the Jain canon in the form of a series on modern critical lines we shall not have that long-felt desideratum of the critical texts of the Jain Canon fulfilled.

§ 2 My edition of the two stray scriptures of the Jain Canon can not naturally go beyond a tentative effort to supply a good text as it will be shown later under the very section that the difficulties about settling the spellings of some

forms and expressions the extent of the reliability of the Mss. are not trivial. The text of Antagadadasan is based upon four Mss. and one printed edition [Āgamodaya Samiti Ed.] I received three Mss. from Patan through the kind offices of Mahārāja Shri Panyavrajaji and one Ms. from Bhāvanagar I have styled them as A. B. C. [three Mss. of Patan] D. [the Bhavanagar MS] E. [Āgamodaya Samiti Ed.] while noting the readings by the text. The palm-leaf Mss. of the Jain Canon written in the 13th century of Vikrama Era are available in the Mss. collections of the strongholds of Jainism like Patan and Cambay. But due to the want of sufficient time I have not been able to use them though they alone would have been the earliest Mss. material, and therefore very useful. All Mss. that I have used are paper Mss. not earlier than the 15th century of Vikrama Era. The general features of the Mss. used are given below.

Ms. A. (Patan) belongs to the Mss. collection in possession of (Shrimad Hemchandracharya Jain Sabha, box (Dābā) No. 1. Ms. No. 19 13½x5 in. It is a very beautiful Ms. and has on its first page a painting in gold, blue and red colours of Kṛṣṇa Vāsudeva with his eight queens before the samit Arīḥanemi IVale. Ant P 25



Division. 3 Lesson 1 ]. As to the style of painting I may refer the reader to the publication of the Gujarati Translation of Nayadhammakaha by Pundit Becharadas Jivraj Doshi where in the beginning the picture of Meha's harem is given in the very form and colours as those in the Ms. itself which belongs to the same group as our Ms. This Ms. does not belong to the group of B C, as the study of its readings cited below in our text will show. The Ms. contains 19 leaves. The colophon **સાદુર્નિ જર્ગ મમ્મર્સ ॥ ૩ ॥ સંધ્યાર્ષ ૭૧૦ ॥ ૩ ॥ શુભ મચતુ ॥ ૩ ॥ કસ્વાબમસુ ॥ ૩ ॥** is not any way informative.

Ms. B 10½x4½ in. Leaves 22 Lerubhai Vakil's Bhandar Patan Box No. 4 Ms. No. 18 seems to be the copy of G, looking to the readings and even similarities in faults with C. C. is certainly older than B. The colophon is like that of A, uninformative.

Ms. C 11½x5½ in. Leaves 19 Lerubhai Vakil's Bhandar Box. 6 36 Patan. It has the colophon: **સંધ્યાર્ષ ૭૧૦ । શુભ મચતુ ॥ ધીજગવર્તયસ્ત ॥ કસ્વાબમસુ । સંવત્ ૧૫૫૭ વર્ષે શાકે ૧૭૧૧ વર્ષર્તમાર્ષે પ્રતિપદ્ધતિયો ચંદ્રવારે મહિપુરે ૪ ધીસુચિહતસિગ્ધાદ્ જુદમ્મનિષ્ઠેકિરસાદુર્નિષ્ઠપોરત્તૈર્વતયચ્ચુદમ્મહેષિ । ચારણે પુસ્તકે કસ્વાબમસુ ચિહિતે મયા । પરિ શુદ્ધમશુદ્ધં વા મમ દોષો ન સ્વીયતે ॥ ૧ ॥**

Ms. D 10½x5½ in. Leaves 24 Box. 7 No 8 Seti Dotabhai Abhechand-Jaina Sangha Bhandara. The only Ms. with the com. of समयदेव which I have used in preparing the text of the commentary of समयदेव together with the help of E edition. The Ms. is very clearly and legibly written with the upper and lower space of the leaf occupied by the Commentary while the middle portion by the text. It bears a colophon. संवत् १९९४ वर्षे ज्येष्ठदि सप्तम्यां बुधे महाबाबादधीनगरे भावार्थ श्रीश्रीमद्वज्री प्रवर्तमाने धर्मराज्ये सिद्धिदा वृत्ति अष्टपिंडेश्वर दत्त वाचार्थ ॥ शुभं भवतु कम्पाजमस्तु ॥

As to the Mss. of अनुसरोवधारणः—

Ms. A. 13½x5 in. Leaves 5 Shrimad Hetta chandracharya Jain Sabha Patan Box 1 No. 20 Of the same type with the Ms. A. of अंतगद It bears a picture on the leaf 1 (b) of King Seniya with his queens before Mahavira.

Ms. B 10½x4½ in. Leaves 5 Lerubhai Vakil's Bhandar Patan Box 3 No 15 Colophon प्रथम २ ॥ पत्तने ॥ ठेकाद शहसी विमिह ॥ छः । श्रीरस्तु ॥ At rare places the gloss on some words is written in Gujarati. It belongs to the group of अंतगद. B.

Ms. C. 11½x5½ Leaves 5 Box. 6 No. 35. Lerubhai Vakil's collection Colophon. प्रथम १९२ ॥ छः शुभं भवतु ॥ संवत् १५७७ वर्षे ९ तिथी ॥ The

Ms. C belongs to script C written by the same hand the same year

Ms. D 11 {x4} In. Leaves 8 Seth Dosabhai Abhechand-Jain Sangha Bhavanavar Box 7 No. 5 with big margins on right and left sides of the leaf which with the space above and below the leaf are utilized for writing commentary This is the only Ms. containing सप्तपदेव's commentary At many places it contains Gujarati gloss which I have used in the Notes

To add to Āgama [E] text I had also Barrett's text of this scripture in Roman letters which with the readings of his Ms. I have used The readings of the Ms. of Barrett's text have been specified by writing like (A) (B) etc. bracket is as their readings may not be confounded with those of my Ms.

As to the texts of both संस्कृत and संस्कृत I have put the words like संस्कृत, संस्कृत etc. within square brackets for the facility of the readers.

Also the spellings and the grammatical forms of the Ms. few things are necessary indeed to be pointed out The instances of the form-संस्कृत which is spelt the majority of Ms. as संस्कृत or संस्कृत at a host of places. (See Notes, P 28) इतिहासमिह is also written as इतिहासमिह and even

Max spell this expression most wrongly as भरियासमिह, रियासमिह etc (See. Text of अणु P 72 foot. note. 14) of अमरसिह and अमरसिह it is most difficult to settle which is correct though अमरदेह's leaning seems to be towards अमरसिह [ =भाष्यारिहः a rare use as meaning 'inner' ] (See अमरदेह's Com P 90, also see Notes P 103) दुग्ध and दुग्ध (See. Notes P 101 See Text of अणु P 6 foot-note. 3) ह्रस्विह ह्रस्विह, ह्रस्विह-it is difficult to decide the original root in this case (See Notes P 107) पासादीह or पासादीह (See Notes P 99) etc These instances show what damage is done to the scriptures by time neglect and the inaccuracies of scribes.

I have not touched upon the question of ह coming between two vowels (like व ह्रस्वि) in the Max. All the Max. bear this trend. The vowels इ and ए often are found carelessly written as ह and ओ The oft-repeated long passages sometime lead a scribe to forget a link and fall into a mistake or mistakes.

अमरदेह is not helpful at all times to settle the texts in crucial cases though of course his commentaries are useful as they can give a clue to us of the condition of scriptural text in the 12th Cent. and thereabout. In the colophons of ma

ny scriptural texts असपरेष has confessed how the difficulties of the textual interpretation were bewildering due to the obscurity of the text and the promiscuity of readings. e. g. मित० वृत्ति [P 106] अनेतरस्यर्षये विनवपेरिते शास्त्रे पक्षे समवायुष्य समन्विता विद्य मोक्ष्यते । शर्मतरमुपैति सा तदपि सन्नि रण्यं कृतावच्छेदगम्योद्यमे ननु विधीयतां सर्वतः ॥ ( colophon) मणु० वृत्तिः [P 113.] colophon. शास्त्रः केवल शर्मतोऽत्र विदिता वैशिष्यं परोक्षं सूत्रार्थानुगतेः समुप मन्तो पञ्चातमायनम् । कृतावच्छेदं तद्वत् विनवपरेष बोधायनविधौ व्येति, संशोचं विदितादरेद्विमतोपेया पतो न समा ॥ So also in the colophon of नाया० किमपि सुखीकृतमिह सुखीज्यर्षतः, तद्वत्तमतिद्वेषतो विविधवाचकतोऽपि यत् ॥ etc., मन्त्रस्या colophon अत्रा बर्त शास्त्रमिदं गमीरे मापोऽस्य कृत्वाणि च पुस्तकाणि । etc Thus though असपरेष leads us much into the understanding of the text proper he is still a seeker for the right text and the right interpretation both of which were not easy even in his days.

It is in the days of असपरेष certain readings had already taken an established place as in his ads. e. g. मन्त्रा, मन्त्रिण मन्त्रा ( See Notes below P 100) which असपरेष has tried to plain the Com. of मन्त्रादी. तेन काठेन and तेन समर्षे (See Notes, P 97) both have been explained to be correct by असपरेष in मन्त्रादी. One who reads the commentaries on the scriptures comes

across so many misreadings established in the text proper that a commentator must explain them any way

In the text of *अंश* and *अणु*, *अमरदेव* himself discusses the readings in the commentaries and himself points to the difficulties involved in the interpretation e. g. *अंश* comm. P 49 where after citing two opinions he says *तत्र तु बहुवचनम्*। also *अंश* comm P 101 the discussion of *अमरपदेहि* and another reading *अमरपदेहि* etc In *अणु* too, there are many expressions which can be called obscure and even misread in the portion in which the penance-worn limbs of Dharma are compared with various fruits and other objects. *अमरदेव* himself is not sure of the meanings he gives e.g. see, *देवियास कावर्ज्या* etc. (See, comm. P 109) In other *Sūtras* one comes across such cases very often

Thus the settling of the texts of the scriptures of Jain canon is not an easy task. The systematic edition of the Jain canon will only be possible if a band of scholars undertake to edit it by utilizing and sifting all available data historical lexical grammatical and doctrinal. Some day " says Prof. Barnett\* When the whole of

Jain scriptures will have been critically edited and their contents lexically tabulated together with their ancient glosses, they will throw many lights on the dark places of ancient and modern Indian languages and literature. If this hope is fulfilled then alone we shall have critical texts of the Jain Canon in a proper sense other wise all the stray attempts to edit some scriptures here and there, will give only tentative texts.

§3. Another question that logically should engross our attention is the place which our scriptures called the eighth and the ninth scriptures occupy in the whole of the Jain Canon, incidentally therewith the age of the present canon is history etc. are the other questions which require to be treated.

The data with reference to the above questions as found *સેત્તગદ્દસાબો* and *અનુસપ્તેયવાપ્પસાબો* are as follows:—

(1) *સેત્ત* as well as *અનુ* presuppose previous script res. and the link of *સેત્ત* with the seventh scripture *કલાસગદ્દસાબો*<sup>2</sup> and that of *અનુ* with the eighth scripture *સેત્ત* are achieved in the introduction of the respective works.

(2) Strangely enough the heroes of the eighth and the ninth scriptures are described as शारसंगी<sup>4</sup> and शारसंगी<sup>5</sup>—a sound case of anachronism. Moreover the mention of जोहस पुष्पा<sup>6</sup> is also found. Profuse references are given in both these Sūtras, of पञ्चसी<sup>7</sup> [पञ्चाप्यपञ्चसि or मगधसी the Fifth Scripture], of षष्ठाप्यमगध<sup>8</sup> [The Sixth Scripture] and even the heroes of the stories in the aforesaid scriptures—महम्मद, देवानन्द, लक्ष्मण गौड उदायन, जमाळि and बाबबापुत<sup>9</sup>

4 अठ ड ११ प. ११ ड ११ प ११ अठ ड ११  
प ११ etc.

5 अठ ड १४ प ११ etc.

6 अठ ड ४ प ११ ड ११ प. ११ etc.

7 अठ ड १४ प. ११

8 अठ ड १४ प १४ अठ ड १४ १४ here it may be noted that though the name of this scripture occurs at the end presupposes their existence as will be seen from the heroes of both these Sūtras often referred to in the texts of अठ and अठ. (See foot-note 9)

9 मगधमगध ड १ प ११ देवानन्दमगध ड १ प ११ लक्ष्मणमगध ड ४ प ११ अठमगध ड ११ प. ११ पञ्चसीमगध ड १४ प. ११ उदायनमगध ड ११ प. ११ जमाळिमगध ड ११ प ११ बाबबापुतमगध ड ४१ प ४



(3) What is therefore the quantum of the whole Jain Canon ? When it came about to be in its present form ? How (1) and (2) are to be explained ?

The present Jain canon belongs to the Svetik branch alone, but it is indeed proclaimed by the Digambaras as late and worthless. It consists of [ I 11 अंगसूत्र II 12 उपनिषद्सूत्र III 10 प्रकीर्णसूत्र IV 6 श्रुतसूत्र V 1 नन्दिश्रुत 2 अदुभोगहार VI 4 मूलसूत्र ] 45 works in all अंग and अणु are the eighth and the ninth अंगसूत्र. The oldest canonical works 14 पूर्व however are now lost, along with the 12th अंगसूत्र called रिद्धिदाय. The traditional record that is given for this loss is found in Hemachandra's परिशिष्ट पूर्व canto 8 verse 103 Canto 8, verse 35-38

As he has died in 467 B C Mahavira of course handed down the Purvas to all his eleven

The two references should be noted: (1) एव एवमस्य उपनिषदः also found in जोर (चर्च) (2) (१) उक्तं [अंग] निरुद्धं यत् इ म. १ १ i c. following नन्दी यत् उपनिषद् [ चर्च ] निरुद्धं. Thus it is possible that our texts of अंग & अणु presuppose also अंग

disciples. It must be here remembered that the historicity of Pars'va the twenty-third Tirthap kara is an acknowledged fact and that Jainism in its old form with fourteen Pūrvas was taught by Mahāvīra who reformed and disciplined it and made his personality deeply felt upon the further course of its development. It is from these Pūrvas that Gosala Maṅkhaliputta the leader of Ājivakas Jambh<sup>11</sup> the son-in-law of Mahāvira and the propounder of a new sect, drew their inspiration. The Jain community rejuvenated by Mahāvira lives on till now while the sects of the latter teachers seem to have vanished soon after their propounders passed away. It was an era when establishing of religious sects formulation of religious doctrines efforts of the religious teachers to gather under their doctrinal fold a number of followers seem to be the fashion of the day as politics or economics is now. This

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11 Indian Antiquary x. P. 243-246. Extracts from the Historical Records of the Jains by Johannes Klatt. According to चरितम्परा noted by him जम्भ was the first schism-maker in the Jain church (Vira 15) जम्भ is well-known. See Notes उप P. 238 onwards (P. L. Valdyā) where he has given all materials following Hoernle and others.

fact is amply borne out by the scriptures of Buddhism and Jainism Upanisads <sup>12</sup> Mahābhārata and the contemporary literature.

To come to the subject proper we do not know how the Pūrvas were taught by Mahāvīra how they were handed down and what was in fact the condition of Jain Siddhānta in those days. But looking to the nature of scriptures of the Jain canon as we have now the Āngas were formulated by the disciples of Mahāvīra by putting in order important matters legendary and doctrinal from the Pūrvas the religious sermons of Mahāvīra and the stories of the distinguished disciples whom Mahāvīra initiated into the order <sup>13</sup> Thus 12 Āngas seem to have been formulated with Dīrghaśāstra as the 12th which being full of philosophic discussions and more difficult and abstruse than other Āngas seems

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12 Upanisads especially earlier Brhadāranyaka shows the existence of many heretical and non-heretical teachers 1 S'vetas'vatara Upaniṣad 1 १ अतः स्वयमो विचरिष्याम्यस्य श्रुयमि मेदि- पुन इति शिवम् । अतोऽपि एषा न तु जलमग्न्यादयमप्यग्नि- इत्यनुवादोऽयम् ॥

13 In fact the analysis of its materials which will be given later on will confirm this.

to be neglected.<sup>14</sup> With the formulation of the Angas the study of Pūrvas seems to have fallen in disuse and the study of Angas gained more importance as these works not only contained the quintessence of Pūrvas but were comparatively easy and had much to do with the reformed Jainism as was preached by Mahāvira. Thus the study of Pūrvas was made by only the pontiffs or at times very prominent Elders of the Jain Church. Thus after the death of Mahāvira we come to the sixth pontiff of the Jain Church Sambhadravijaya<sup>15</sup> and his younger colleague the famous Bhadrabahu [Vira 156-311 B C Vira

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14 Charpentier Uttara, Intro P 18 21 23 etc. where the views about the loss of *विशिष्ट* and *चोस पुत्र* are mentioned.

15 Certain authorities go to show that *संमतिविजय* and *महापद्म* both were pontiffs at one and the same time. I A Vol. xi. *Khatt* *पञ्चकी* of *द्वयपद* । *उमादी* *सप्तवती* । but this can not be called certain. One can very well imagine a rivalry between the eldest disciple *संमतिविजय* becoming the pontiff by right and the younger disciple *महापद्म* more brilliant so much so that *सुखम्* the pontiff after *संमतिविजय* had to go to him to learn *पुत्र*. For the traditional dates mentioned I have relied upon *पञ्चकी* in main.

170-297 B C respectively the dates of the death of these two] Both of them were the disciples of Yas'obhadra after whose death as the eldest disciple Sambhūtiyājaya became the pontiff of the Jain Church. Within a year or so about the death of Sambhūtiyājaya Candragupta Maurya came on the throne of Magadha (Vireo 155/156-B C 311/312) according to Jain chronicles. After Sambhūtiyājaya, Śtūlabhadra became the head of the church, though Bhadrabahu at once the most eminent and learned wielded more influence and prestige in the Jain community. As the legend bears out (See *आश्वमेधवृत्ति तिल्लोपादी पाञ्चम हिमवत्त परिशिष्टपर्यं सर्ग. ८. श्लो १९३ and सर्ग ९. श्लो ५५-५८*) in the time of Śtūlabhadra a famine lasting for twelve years raged in the country of Magadha. One section of Jain community with Bhadrabahu at the head thought that they would not be able to follow up their master's teachings with rigidity in those hard days and they went to the southern part of India. During these days of disorder the scriptures were neglected and were partially forgotten. When better times arrived, the council was convoked at Pataliputra at about 300 B C where with great efforts eleven Angas were stitched up while the twelfth could not be recovered as only Bhadrabahu knew it. The same was also according to this legend the case with

fourteen Pūrvas which also only Bhadrabahu knew <sup>16</sup> He seems to have retired at the time of this council to Nepal to undertake the Mahāpranavṛata. Śhrulabhadra then went to him to learn Pūrvas. He learned ten Pūrvas properly but of the last four he learnt only the text and not the interpretation <sup>17</sup> He is regarded the last who knew anything about 14 Pūrvas. Then we come to Vajra, the thirteenth pontiff (Vira 496-584=A.C. 39-A.C. 117) who is reported to know 10 Pūrvas.<sup>18</sup> Vajra as the tradition goes learnt the Dīṭhivaya from Bhadrāgupta at Ujjain. Of course it becomes clear from this tradition that the study of दिष्टिवय was most rare and that the Aṅga itself must be very difficult to understand. In the times of pontiff Skandīla (301-314 A.C. pontiffship) there came a famine of 12 years and the scriptures again suffered a great deal. At that time he called a council at Mathura and

16 See हेमचन्द्र । परिशिष्टार्थ । सर्ग १ । श्लो ४-५८ ।  
See Charpentier Uttar Intro P 14 also foot note 3  
on the same page See दीर्घनिर्वाह टीका by कल्याणदिगम्बर P.94ff.

17 See पातञ्जली of भारततन्त्र-व्याख्यानम् । दशमस्कन्धेन । न्यायि  
सूक्तोक्तं च पञ्च अक्षरानि अक्षरानि पूर्वाणि सूत्राणि दशमस्कन्धेन  
इति व्याख्या ।

18 See पातञ्जली of भारततन्त्र-व्याख्यानम् । दशमस्कन्धेन ।  
अक्षरानि दशमस्कन्धेन ।

gana brought into order the scriptural texts.<sup>1</sup> Lastly, the Council of Valabhi met under Devardhigani Kāmasramana (Vira 980 = A. C. 517) and the Jain Canon was written down in book form.<sup>2</sup>

At that time the Purvas and the 12th Ayga  
Dithiraya must have been forgotten as a whole  
though scrappy information or passages of the same

19 See, *अष्टाध्यायी* and the beginning of the *श्रुति* of *अष्टाध्यायी*. For the age of *Skandila* See, *अष्टाध्यायी* *ibid* P 106

[illegible]

The council of Valabhi was held under the protection of Dhruvasen I of Valabhi who succeeded to the throne 526 A. D. See. Charpentier's Ind. P. 16

might be available in those days<sup>21</sup> The linking of one scripture with another in a rigid form the addition of artificial descriptions, the references and cross-references of scriptures within the body of their texts the memorial verses in the beginning of every division of the scriptures and the highly mechanical way of narrating stories—are later developments when the scriptural texts were rigidly fixed.

Another question of the anachronistic reference of heroes being वारसंगी and एवारसंगी requires to be answered here. Personally I think that this mention merely formed a part in the statement of the mechanical conclusion. Moreover the antiquity of the twelve scriptures which the Jains felt about their compositions at the later date would have made such references less poignant as anachronisms. Moreover it is astonishing that even the highly rigorous disciples of Mahāvira could dispense with the study of the twelfth scripture—of course Dittihī vāya. It gives us a reason therefore to conclude that the twelfth scripture was considered proverbially comprehensible to only very few and that the seeds of its neglect were sown very early.

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21 In ५११ the list of the names of 14 गुरु given. See Carpenter P 12.



अथर्वदेव in his commentary on भगवद्गीता<sup>22</sup> has already anticipated objection of anachronism which of course he answers as follows in his orthodox way—

एककारणमप्याह यद्विज्ञास्यति । एह कश्चिदाह—‘अथर्वदेव  
स्वर्गद्वयचरितानामाद्येवैकादश्यां यमिष्यति एवमपि च, एवंमाणा  
नार्हते न स्वर्गद्वयचरितमिदमुपपद्यते इति कथं न विरोधः’ ।  
उच्यते यस्मिन्महावीरस्यै किञ्च नह्ये वाचनात्, तत्र न  
सर्ववाचनात् स्वर्गद्वयचरितात् पूर्वकाद्ये ये स्वर्गद्वयचरिता  
मिष्येयं अर्हते चरितानामप्यप्येव प्रहास्यन्ते स्वर्गद्वयचरितो-  
त्पत्तौ न सुधर्मस्वामिना ज्ञेयत्वात्मानं स्वशिष्यमंगीकृत्याभि-  
हृतवाचनानामप्यस्य स्वर्गद्वयचरितमेवमित्य तदर्थमप्यना-  
हतेति न विरोधः अथवा अतिशयोक्त्यात् गणपरायणत्वात्  
गतकाममादिचरितविरचनमनुमतिरिति मानिद्विषयमन्तावा-  
पेक्षयाऽतीतकाममिदं शोभयि न युज्ये इति ।

The explanation thus given by अथर्वदेव needs no comment as no body with any vestige of historical sense would accept it. In our scripture  
श्लोक ५ ५४ ५ १३, the historic sense is flagrantly  
thrown to winds when आशि, the son of बभ्रुदेव  
and चारिकी who became the disciple of Anur-  
am the twenty-second Tirthankara is described  
as वारसंगी. These anachronisms can not be  
explained historically unless we explain in the  
way I have done.

Coming back again to the legend of the

damage to the scriptures due to famines it may be stated that though this at all times and alone be not the cause it can not be controverted however that Jainism from the days of its founder Mahavira himself suffered from internal dissensions schisms and rival doctrines. The divisions of the Jainism into S'vetambaras and Digambaras (79 or 82 A. D.)<sup>23</sup> finally dealt a fatal blow to the being of scriptures.

Thus the scriptures that we have have much of the old material incorporated in them but during the vicissitudes they passed through they suffered much in regard to language and also texts. The Jain Canon as we have it to-day has not suffered much after its formulation by Devardhi-gani. Of Course we come across in the commentary of S'ideka on सुपराह II १ 2 नमार्हृषीयास्तु पठन्ति : that there existed also a redaction of the school of Nagārjuna a contemporary of Skandila,<sup>24</sup> which had its own recension of the scriptures. However one may surmise the text of Devardhi-gani accepted as an official text of S'vetambaras led all the former texts into disuse and oblivion.

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23 See Charpentier P 15

24. See Charpentier P 52-53 See. अमरचन्द्रिका P 116 foot-note where he gives all ref. of अमरचन्द्रिका in Comm.

We then come in this history to the commentaries. The old Niryuktas attributed to Bhadrabahu are the oldest available, but the perusal of the same leads one to believe that there existed a considerable activity to comment upon the Scriptures even before the composition of Niryuktas. Then we come to *Śūtra*, the language, handling and the materials of which lead us to believe them to be the compositions of 5th to 4th century A. C. Afterwards comes the age of Haribhadraśāstrī, Yakṣaśāstrī, then of Śāntaka and then *Śaṅkaradeva* who flourished in the first part of the 12th century of the Vikrama era. It may also be stated that in the days of these commentators many points lexical and etymological had become obscure.

§ 4 The language of the Jaina Canon is called Ardhamagadhi. In the scriptures the statements to this effect are found. In Samavāya, Bhūmiśat Ovaṇa and Pannavāna<sup>2</sup> the

[illegible]

mentions are clearly found to the effect that Mahāvira preached the doctrine in Addhamāgahī dialect. Admitting on these authorities that the language of the Jain Canon is a dialect called Ardha-magadhi the questions naturally arise as to why it came to possess this peculiar name why it does not conform to Magadhi proper which was the prevalent dialect of the country where Mahāvira taught his doctrine and what are then its distinguishing characteristics.

The characteristics of Magadhi have been described by Hem. VIII iv 287-302. The main characteristics that stand out foremost are (1) The nom. sing ५ Magadhi<sup>२०</sup> in Mahārasīri (2) The Change of ५ to ६ and ६ to ५ in variably in contrast to Mahārasīri where ५ and ६ both are preserved (3) Hemcandra prescribes that all prescriptions excepting those given by him are to be followed according to शौरसेनी (Hem. VIII IV 302.)

The earliest literary evidence (200 B C) of the existence of Magadhi is the inscription of Jogimar Cave<sup>21</sup> The language of this inscri

26. As quoted by S K. Chatterji "The origin and development of Bengali language" P 59 Intro: *सुखमुच्यते नाम देवराजिकनी तं चामरिच नाम्नेदे देवहिने नाम सुखरत्ने ।*

prior betrays all the characteristics of Magadhi. Certain very meagre numismatic evidence is shown of the use of Magadhi on coins.<sup>27</sup> Thus the Magadhi dialect flourished in the Far East in the country round Rayagīṭha and Gayā. In point of the use of corrupt language the Easterners of Pracyas have been much denounced in Vedic literature.<sup>28</sup> Thus the tendency of the Pracyas for the use of their own dialect was well-known. Mahavira and Buddha preached their doctrines in a language if not this very much akin to this as they wanted to make it popular and easily comprehensible to a large mass of people who flocked round their standards.

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27 Ibid Chatterji Intro. P 59 foot-note 1. The other evidences of the use of Magadhi as found in Sanskrit dramas are later and hence not ed.

28 Ibid. Chatterji Intro P 45 § 37 also read § 38 § 39 of the same work. They are fragments of the history of the eastern dialects the ancient times before Christ.

IV See foot-note 24 the quotation of कण्वक  
 ॥१० ॥ वसवर्षिषः विष्णुः ( P 5 ) ले कण्वकपरी  
 मन्त्रः गन्धर्वविष्णुः । कण्वकपरीषो वीरः कर्षी विष्णुः ।

According to the tradition again Gautama Buddha taught in Magadhi the Buddhist canon however is in Pāli. The scriptural tradition of Jains says that Mahāvira taught in Ardhamāgadhi. But however it must be noted that the tradition can be said only to date the fifth century A. C. and not before. It is however certain they flourished almost contemporaneously and preached in the same part of the country. And there is all the presumption that they preached in the same dialect of the country. Moreover looking to the Eastern Asokan Inscriptions there is found the definite leaning to the change of  $\text{र}$  to  $\text{ऋ}$  e. g.  $\text{रज्जु-ऋज्जु}$ ,  $\text{रवा-ऋवा}$  and nom. Sing form  $\text{र}$   $\text{र}$  to  $\text{ऋ}$  <sup>30</sup> tendency is not at all prominent in our Ardhamagadhi. Thus in the country of Mahāvira there is thus the evidence that Ardhamagadhi as we have in the Scriptures was not used. In the southern Asokan Inscriptions we find  $\text{र}$  and  $\text{ऋ}$  together with Magadhan  $\text{ऋ}$  <sup>31</sup>. Thus it becomes certain that Ardhamagadhi is a dialect of mixed influen

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30-31 See the opinion of Pischel quoted in the introduction P vi-vii by A. C. Woolner in the *Ardha-Māgadhi Dictionary of Ratnachandraji* Vol. I.

ces that is of Eastern Magadhī, South-western Mahārāṣṭrī and western adjoining Sauraseni.<sup>11</sup>

Two hypotheses can be laid down for the question why Ardhamagadhī came to bear such characteristics—

(A) That Mahāvīra deliberately preached in the mixed dialect with a view that such a dialect would gain wider audience for his creed.

(B) Another hypothesis that the language during the calamitous vicissitudes of the Jain canon suffered much linguistically before it was taken down to writing.

It may be noted however that the activities of Mahāvīra were confined to the country of Pāṭhār and to the most to the western extremity of Benarās. Thus there was no ground for him to adopt deliberately the mixed dialect for his teachings. Hence the first hypothesis is of little value. The second hypothesis has more evidence to back it. That is as under—

( ) As we saw in § 3 the attempt was made to remould and give proper shape and form to the Jain Canon at the councils of Paṭliputra and particularly in the Western Pāṭhār, Mathurā and Vallabha. It is well-

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<sup>11</sup> H. m. VIII. iv. 302. *et aliorum*.

known that on account of schisms calamities and the general habit to remember it orally at the time of every council the mutilated canon was required to be put in proper order

( ii ) The last two redactions of the Jain Canon took place particularly in the provinces where Sauraseni and Mahārastri were prevalent.

( iii ) Among Jains in the west from a very early time the Mahārastri was a favourite dialect as is evidenced from the works like *सूर्यादि* on the scriptures *बहुदेवहिंसि* of सप्तशत etc

( iv ) In the scriptures themselves the nominative *जे*<sup>33</sup> in manifestly later parts and even very rarely *ज्ज*<sup>34</sup> in the absolute is found. Thus all along the Mahārastri influence did operate constantly upon the Jain Canon

( v ) The influence of Mahārastri is so much

33 See Barnett, Ant & Anu Trans. P 123

" An attempt has been made to discriminate between the older and later Prakrit of the text. As is apparent the narratives which are abbreviated by the use of *ज्ज* and *जे* often show Nom. in *जे* as do also the colophons of several sections whereas the full text regularly has the older nom. in *ज्ज*.

34 See. Ant. Text, P 12 l. 23.



upon the language of the Canon that though Hemendra's *Āra* language<sup>20</sup> which he does call *Ardhamagadhi*<sup>21</sup> does not find the separate treatment as such in his grammar. Abhayadeva has in more than one place admitted that *Ardhamagadhi* though it has some peculiarities of *Magadhi* has not all of them.<sup>22</sup> As to the Sauraseni influence if all it can be called influence it is the less drastic vocalization of the consonants than that found in *Maharāṣṭri*.

With all these however it does possess certain characteristics of its own which remind us of its antiquity and differentiate it from Mahabharata.\*

35 Herod. VIII L 3

AE Hen. VIII. n. 287

3 अमरस्य ०० मण्डली V 4. leaf 281 अथवा  
अथवा विविध विविध आहुतः, वाहयः कथमस्ति ए 'अने मण्डली'  
इति अनुप्रास्य वर्जितम् । 0० अमरस्य अमरस्य अमरस्य  
अमरस्य व ति आहुतरीति रत्नं अथविशेषार्था नये ए अथवी  
नाम अथ एषोर्माणी मापव्याम्' इत्यादि अमरस्य का अमरस्यविशेषार्थ-  
मप्यमरस्य अमरस्य इति पश्यते । See. Intro. P 87  
अथवाअमरस्य by L B Gaudhi (G O S. Baroda)  
where all the passages bearing on Ardhha-M gaudi  
has been quoted in full also see Piechel's  
Grammatik. Eint § 16-§ 17

<sup>19</sup> The differentiating characteristics have

Ardhamāgadhī has been mentioned by Bharata<sup>39</sup> and Markandeya<sup>40</sup> as a separate dialect to be used by low characters in the drama but they represent later tradition. The fragments of the Buddhist plays found from the Central Asia and ascribed to Asvaghosa have been edited by Prof. Luders who says that they possess some passages of Old Ardha-māgadhī.<sup>41</sup> It is all possible that Asvaghosa might have used a dialect of hybrid character but that does not affect the main issues raised by the language of the Jain Canon.

§ 5 The contents of Antagada-Daśā are given in the sūtra 27 Ant. Text, P 64 L 8-14. The whole scripture is divided into six divisions or Vaggas. It we look sharply at the contents

been treated in full in *वार्त्तामञ्जरि* of Pundit Hargovinddas, Intro P 30-31. For want of space these things are not given in full here.

39 Bharat Natya S XVII, 48-50 *मध्यमवर्तिना प्राच्या सोऽस्तेऽर्धमागधी । वासीथ दक्षिणतश्च च सप्त मध्यमवर्तिनाः ॥ चेदथा एवमुवाचा भेदिना चर्कमागधी ।*

40 *या of स. मार्कण्डेय सोऽस्तेऽर्धमागधस्य वार्त्तामञ्जरि ।*

41 See Intro. (Ardha-māgadhī Dictionary of Ratnachandrajī) by Prof. Woolner P vi

we shall find three strata in the formation of this scripture which are.—

- I Vagga 1 — Vagga 5—Semi-legendary stories of the heroes related to Kashi Varadeva in fact of the Dasārasa & Bāraha.

The Preaching Saint—Aṣṭhāgeṣu, the twenty-second Tīrthankara.

- II Vagga 6 and Vagga 7—The stories of the disciples of Mahāvīra himself

The Preaching Saint—Mahāvīra the twenty-fourth Tīrthankara.

- III Vagga 8 — I rely orthodox theological details of 10 penances, which are pegged on the names of the ten wives of Kīlog Semya.

The Preaching Saint—Mahāvīra

Each of the strata remains independent & is loosely joined with the other. The first stratum represents the pre-Mahāvīra stories and shares in common with the legends of Kṛiṣṇa prevalent also among the Hindus—as especially represented in 'Harivamsa' the other two strata represent the stories of the disciples of Mahāvīra. Especially the seventh and the eighth Vagga

are taken up by the narratives of the queens of Seniya who entered the order under the influence of the teachings of Mahāvīra. The seventh Vagga is only the enumeration of the thirteen queen of Seniya and their stories are to be repeated mutatis mutandis with the story of Pannavāḷ.

Only the sixth Vagga is important in so far as it sheds a good deal of light on the development of a short story in India. There are two stories in fact in this Vagga, the story of Mālāgarā Ajjunaya and the story of Prince Amutta. The story of Mālāgarā Ajjunaya represents the type of the romantic stories of Brīhat-kathā which were much in vogue in those days. The story of Prince Amutta is a riddle-story the seed of the story so to speak, is implanted in a riddle; *अं येव ज्ञापामि तं येव न ज्ञापामि । अं येव न ज्ञापामि तं येव ज्ञापामि ।*<sup>42</sup> The last and eighth Vagga is occupied merely with the description 10 penances.

In the first stratum of Ant., the story of Udaya-sukuma is at once tragic and appealing. To quote Barnett "To me there seems to be an infinite pathos in these gloomy stories of the

42. See Ant. Text. P. 49 l. 23-25

43. Barnett Ant. & Anu. Trans. Intro P. vi

we shall find three strata in the formation of this scripture which are,—

- I Vagga 1 — Vagga 5.—Semi-legendary stories of the heroes related to Karṇa Vatsudeva in fact of the Devaras of Barava.

The Preaching Saint—Aritthanemi, the twenty-second Tirthankara.

- II Vagga 6, and Vagga 7.—The stories of the disciples of Mahāvīra himself.

The Preaching Saint—Mahāvīra the twenty-fourth Tirthankara.

- III Vagga 8 — largely orthodox theological details of 10 penances, which are pegged on the names of the ten wives of King Seniya.

The Preaching Saint—Mahāvīra.

Each of the strata remains independent of and loosely joined with the other. The first stratum represents the pre-Mahāvīra stories and shares in common with the legends of Kṛṣṇa or is at least also among the Hīrodus—as especially represented in Harivamśa. The other two strata represent the stories of the disciples of Mahāvīra. Especially the seventh and the eighth Vaggas

are taken up by the narratives of the queens of Seniya who entered the order under the influence of the teachings of Mahāvīra. The seventh Vagga is only the enumeration of the thirteen queens of Seniya and their stories are to be repeated mutatis mutandis with the story of Pūṣpavāl.

Only the sixth Vagga is important in so far as it sheds a good deal of light on the development of a short story in India. There are two stories in fact in this Vagga the story of Malāgarā Ajjunaya and the story of Prince Ananta. The story of Malāgarā Ajjunaya represents the type of the romantic stories of Brāhmin-kathā which were much in vogue in those days. The story of Prince Ananta is a riddle-story the seed of the story so to speak is implanted in a riddle—*अणमि । अं वेद न अणमि न वर अणमि अं वेद न* last and eighth Vagga is occupied merely with the description 10 panances.

In the first stratum of Ant., the story of Gāyā-sakuma's is at once tragic and appealing. To quote Barnett's "To me there seems to be an infinite pathos in these gloomy stories of the

42. See Ant. Text, P. 49-1. 23-2.

43. Barnett Ant. & App. T.

gentle souls who have cut short the fitful fever of their life in a ghastly parody of the hope of a blessed resurrection. This applies aptly to the story of Gayasukumala. Another important feature of this stratum is the prediction by the Saint Ariṣṭhanemi of the destruction of Barvaṭ and the death of ha ha Vandeṇa.

The contents of *Amuttarovaṇḍia Dasso* are given in Sūtra 7 L e at the end of the work. P 84 Text. The interest of this small scripture consists only in the story of Dhanna. As a story it has hardly any value but to a student of the language, it gives much lexical information.

Otherwise both the scriptures for the most part contain merely a dreary list of legendary devotees who to catch the Holy Grail beyond renounced their lives entered the ascetic-order of Vigganthes and gave up this mortal coil by starvation.

§6 As regards the style and structure it may be remarked that both of them are mechanical. One of the most curious features of the Jain scriptures is the mechanical character of their verbal structure. A vast number of phrases sentences the whole periods recur again and again with mathematical regularity but instead of being written out in full they are usually abbreviated,

the first and the last words only given with the word **अथ** [until] to denote the intermediate words and often even this stenographic symbol is left out.<sup>44</sup> I have put [**अथ**] and [o] where the **Ms.** do not care to put **अथ** within square brackets to draw immediate attention of the reader I have given these passages in full in some cases and in other cases only references in the Appendix II at the end of the work. In this matter of repetitions the Jain scriptures stand a very good comparison with the Buddhist scriptures. There such recurring passages are expressed by the word 'पुनरादि'. In regard to the introduction of the episode the style of the Jain scriptures very much resembles that of the Buddhist scriptures. The loose constructions (the want of economy in expressions are other features which are shared in common by both Jain and Buddhist scriptures. In fact this appears to be the mode of theological style in the ancient days **Brahmanas** and **Upanishads** also are remarkably at many places loose in style wanting in compactness full of dreary repetitions. Prof. Keith drew attention to the resemblance of Buddhistic scriptural prose and **Brāhmanical** prose. \* In regard to the

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44. Barnett Ibid. P ix.

45. Keith **Aitareya Aranyaka**. Intro his



looseness of style the discarding of the use of pronouns I would like to cite an examples—

नर न से मोम्परपाणी जन्मे सुखंस्थे समपोषासर्प  
सध्यमा समतामो परिपोहेमाने परिपोहेमाये माहे नो बेव  
न संबाण्ड तेयसा सममिपडिचव, ताहे सुखंस्थस्स सम  
पोषासयस्म पुरमो सपकिन्न सपडिदिचि डिण्वा सुखंस्थं  
समजावासर्प जयिमिसाव विविह सुविह विरिपण्ड ॥१॥

Here *सुरस्रव* is mentioned thrice where looking to the previous context only the use of a pronoun would have been sufficient to achieve brevity. The repetition of synonymous expressions—at times almost a volley of them, is a feature which one often comes across in the *Sūtra*.<sup>1</sup> The

remark on style: at the end of the section on  
style b draw the resemblance of Brahman  
and Buddhist scriptural style.

46 A L Text P 42 L 7-11. A wary reader  
will find a lot of such examples in the text  
pointing to the looseness of style.

4 For example गुणावधायकमवधि (अंत पृ. १६ व १७) माधवप्रवृत्तमवधि (अंत पृ. १८ व १९) कोमलमवधि (अंत पृ. २० व २१) पञ्चमवधि (अंत पृ. २२ व २३) सप्तमवधि (अंत पृ. २४ व २५) etc. Also अष्टम मधुमे अष्टमे etc. (अंत पृ. २६ व २७) आनुमद व पुनित etc. (अंत पृ. २८ व २९) etc. are like this.

descriptive part containing long compounds<sup>48</sup> and generally the descriptive passages such as those of a garden a temple etc. are later additions in imitation of the prevalent ornate style of long compounds and luxurious descriptions which was considered of literary prestige in those days. There are proofs to show that this ornate style enjoyed a good prestige in the beginning of the Christian era.<sup>49</sup>

The work of editing these two scriptures was required to be finished within a very limited time. And the difficulties of concordancing the Mss. readings and settling the text out them when even the best Mss. are full of distortions and misreadings, are enormous and only known to those who work in this field.<sup>50</sup> Interpretative difficulties are also not less as I have shown in § 2 of this introduction. With these difficulties already before me, the peculiar stress of hurry and the

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48 See Appendix II *संस्कृतशिल्पः* ; also see *संस्कृत* ११ ६ १-५ ९ ११-१४ etc

49 The historical evidences in point are: Girnara Inscriptions of Rudradaman (2nd cent. A.C.) Nasik Inscription (Prakrit) Kharavel Inscription etc; all these belong to the period within the first five centuries of the Christian era.

50 Branetti *Ant. & Ann. Trans Int.* P xi.



# ॥ अन्तगडदसाओ ॥

## [ पहमो वग्गो ]

तेणं काळेणं तेणं समएणं बीपा नामं नयसी<sup>१</sup> । पुण्यमहे  
वेए वजसंहे<sup>२</sup> । [पण्यमो] । तेणं काळेणं तेणं समएणं  
मज्झसुहम्मे समोसरिण<sup>३</sup> । परिसा निमाया<sup>४</sup> । [आव] पडि  
ग्या । तेणं काळेणं तेणं समएणं मज्झसुहम्मस्स अंतेवासी  
मज्झसु [आव] पण्णुवासर । एवं वयासी<sup>५</sup> ॥

‘अहं नं मंते । समणेणं आदिक्खरेणं’ [आव] संप-  
सेणं सत्तमस्स अंगस्स पञ्चासगइसाणं अयमट्ठे पण्यसे<sup>६</sup> ।  
अहुमस्स नं मंते । अंगस्स अतगइसाणं समणेणं [आव]  
संपसेणं हे अट्ठे पण्यसे<sup>७</sup> ॥ ”

‘एवं कान्हु उव्व ! समणेणं [आव] संपसेणं अहुमस्स  
अंगस्स अंतगइसाणं अहु वग्गा पण्यसा ॥ ”

---

1 A वसी BCE वगी D 2 E does not contain  
वसंहे all others do. 3 All Ms contain समोसरिणे.  
4 All Ms निमाया except D निमाया so also in the  
case of परिमाया 5 All Ms वयासि except D वयासि  
6 All वसि 7 All Ms contain आदिक्खरेण though  
अयमरेण more in keeping with the language 8  
Hesitation at various places even in the same  
Ms between पण्यसे and पण्यसा.

inadequacies of press-conditions are the factors also to be counted. The misprints therefore have crept in the text and they are gathered up in the separate errata which I request the reader to use before beginning the text.

I take opportunity here to thank Maharāja Shri Purnavijayji and the Bhāvāngar Jain Sabha who arranged for the Mss. and also the publishers of this work who all along helped me in supplying almost all the works of reference.

Besides my acknowledgements are due to Prof. Barnett whose invaluable translation of both these scriptures has been of much use to me particularly in the expressions of the translation

॥ मंतगढदसाओ ॥



# ॥ अन्तगडदसाओ ॥

## [ पहमो वग्गो ]

तेणं काळेणं तेणं सुमण्यं वैया नामं नयती<sup>१</sup> । पुण्यमहे  
वैया वयसंहे<sup>२</sup> । [पण्यमो] । तेणं काळेणं तेणं सुमण्यं  
वयसुहम्मो सुमोसरिय<sup>३</sup> । परिखा निमाया<sup>४</sup> । [आव] पडि  
गया । तेणं काळेणं तेणं सुमण्यं वयसुहम्मस्स अंतेवासी  
वयसंहे [आव] पण्यवासर । एवं वयासी<sup>५</sup> ॥

5

अहं<sup>६</sup> वं अंते । सुमण्येणं आदिक्खरेण<sup>७</sup> [आव] सुप  
तेणं सत्तमस्स अंगस्स अत्तागडदसाणं वयसंहे पण्यसे<sup>८</sup> ।  
अहमस्स वं अंते । अंगस्स अत्तागडदसाणं सुमण्येणं [आव]  
संपत्तेणं हे महे पण्यसे<sup>९</sup> ॥ ”

‘एवं वयसं अहं ! सुमण्येणं [आव] संपत्तेणं अहमस्स 10  
अंगस्स अत्तागडदसाणं अहं वयासा पण्यसा ॥ ”

1 A वसी BCE वसी D 2 E does not contain  
वयसंहे all others do. 3 All Mss. contain वयसंहे  
4. All Mss. निमाया except D निमाया so also in the  
case of पडिक्ख 5 All Mss. वयासी except D वयासी  
6 All वसि. 7 All Ms. contain आदिक्खरेण though  
अदिक्खरेण more in keeping with the language 8  
Hentation at various places even in the same  
Ms. between पडिक्ख and पण्यसा



‘अहं ज्ञेयं मते ! समयेषां [आय] संपत्तेर्न बहुमस्तु ज्ञेयस्तु  
 भोगस्तु भोगस्तुसार्थं बहु बन्धा पश्यन्ता, पश्यन्ता एव मते !  
 इत्यस्मिन् भोगस्तुसार्थं समयेषां [आय] संपत्तेर्न कश्चिद् बहु  
 पश्यन्ता पश्यन्ता ? ॥

एव एव ज्ञेय ! समयेषां [आय] संपत्तेर्न बहुमस्तु भाग-  
 स्तु भोगस्तुसार्थं पश्यन्ता बन्धास्तु इत्येव भोगस्तुसार्थं पश्यन्ता ।  
 तं ज्ञेयं

गोपमसपुत्रसामरगंभीरे वेद होइ विमिए व

मयले कैरिद्वे तल्लु मयस्योमपसेपाविण्डु ॥”

अहं ज्ञेयं मते समयेषां [आय] संपत्तेर्न बहुमस्तु  
 भोगस्तु भोगस्तुसार्थं पश्यन्ता बन्धास्तु इत्येव भोगस्तुसार्थं  
 पश्यन्ता पश्यन्ता एव मते ! मयस्योमपसेपाविण्डुसार्थं  
 समयेषां [आय] संपत्तेर्न कश्चिद् बहु पश्यन्ता ? ॥”

एव एव ज्ञेय ! तेव कालेर्न तेव समयेर्न बार्ता ज्ञेयं

वासुदेवे तया परिबसह । [ महापा०<sup>१२</sup> रायवण्यमो ] । ते  
 नं तस्य समुद्भिज्जपपामोक्त्वाणं वसुण्ड<sup>१३</sup> वसापणं,  
 वसुदेवपामोक्त्वाणं वसुण्डं महापीरणं, पञ्चगुण्यपामोक्त्वाणं  
 मयुद्धार्य कुमारकोडीणं, संवपामोक्त्वाणं सङ्गीय दुईठसाह  
 स्तीर्णं, महासेवपामोक्त्वाणं सप्यण्णाप वसुवय<sup>१४</sup> माहस्तीर्णं, 5  
 वीरसेवपामोक्त्वाणं वगणीसाय वीरसाहस्तीर्णं, उमासेवपामो  
 क्त्वाणं सोमसण्डं रायसाहस्तीर्णं, उप्पिणीपामोक्त्वाणं सोम  
 सण्डं देवीसाहस्तीर्णं, अनेगसेणापामोक्त्वाणं अनेगाय  
 गवियासाहस्तीर्णं, अघेसि य वहुणं, ईसर [ जाव ] सत्यगद्धार्य  
 बारवार्थ नपटीय अयमरहस्स य समत्तस्य<sup>१५</sup> माहेयव<sup>१६</sup> 10  
 [ जाव ] विहर । तस्य नं बारवार्थ नपटीय अंधगवण्डी<sup>१७</sup>  
 नामं तया परिबसह [ महापा०<sup>१८</sup> रायवण्यमो ] । तस्म नं  
 अंधगवण्डीस्स रण्णो धारिणी नामं देवा होत्था [ वण्यमो ] ।  
 तप नं मा धारिणी देवी अण्णया कपार् तंति तारिसमसि  
 सपयिञ्जसि<sup>१९</sup> [ अहा महम्मल्ल 15

मुमिगईसयकइणा जम्मं वासुवणं कप्पामो य

जावण्यपाणिमाइण कप्पामो<sup>१२</sup> पासायमागा य ॥ ]

नपरं गोपमो नामिधं । अट्टण्डं रायवण्यकण्णायं एगविव  
 सेयं पाणि मेण्हावेति । अट्टण्डमो वाधो । तेयं कालेणं तेयं  
 समएण अरहा अरिदुणेमी वादिकरे [ जाव ] विहर । अठ 20

12. B<sup>c</sup> समुक्त्वाण all through AD hesitate पमोक्त्वाणं—  
 पमुक्त्वाणं c. g. वसुदेवपमुक्त्वाण E All along पमोक्त्वाणं

13. E. only वसुण्ड. 14. ABC सङ्गीस्त D समत्तस्य E  
 समत्तस्य. 15. hesitation bet वण्णी वणी विण्णु 16 E  
 यथा probably the misreading.

- धिया देवा जागया । कच्छे वि निगाय । तप वं तस्य  
 गोपमस्तु कुमारस्तु । अहा मेहे तहा धिमाय । धर्म सोवा  
 वं नवरं देवानुपिषा । ममापिषये आपुच्छामि । देवानु  
 पिषा वं० । एवं अहा मेहे [आव] मज्जगारे जाय हरिषा  
 5 समिष [आव] इयमेव निर्व्ययं पावपयं पुराओ कारं  
 विहर । तप वं से गोपमे [मज्जया कपारं मरुधो नरि  
 केमिस्तु तहाइवाव सेवयं अतिष सामास्यमायाय पञ्जारस  
 मंगारं मदिस्सेह । मदिजिजा वाइदिष इत्य [आव] [मरि  
 माये विहर । ते मरिजा मरिदुयेमी मज्जया कपारं बारव  
 10 ईयो नपरीयो नैवयववायो/पदिजिक्कमाइ/मरिजा मज्जय  
 विहारं विहर । तप वं से गोपमे मज्जगारे मज्जया कपारं  
 मजेव मरहा मरिदुयेमी तेजेव उवायमत्त । उवायमिजा  
 मरह मरिदुयेमि तिक्कुतो आपाहिपफाहिजं करे ।  
 करिजा वंइ नमंसा । वरिजा नमंसिजा एवं वपात्ती ।  
 15 “ इच्छामि वं मेहे ! तुम्मेहि मज्जगुण्णाय समावे मासिषं  
 मिक्कनुपदिमं उवमंपज्जितावे विहरेत्तु ” । एवं अहा वंइयो  
 तहा बारस मिक्कनुपदिमायो पज्जसेह<sup>1</sup> ।/ गुप्परयं पि  
 उवाकम्मं तदेव पज्जसेह निरयमेत्तं । अहा वंइयो तहा विठेह ।  
 तहा आपुच्छ । तहा वेरेहि सवि सेपुमं पुच्छ । मासि  
 20 याव महेइजाय बारस वरिजाई परिपाय [आव] सिहे ।  
 [ tra. 1 ]

“ एवं कण्डु जंघ ! समयेव [आव] संपत्तेयं धम्मस्तु  
 अगस्तु भंतगइमार्जं पइमस्तु वणास्तु पइमस्तु धम्मस्तु

1 + ps इति यत्तमि h hall Meeha ) emended  
 इति यत्तमि 1 D add पाठमिति after 18 E नाम  
 मज्जगारमज्जगारम

वस्तु अयमहे पण्यते । एवं जहा गोयमो तहा सेसा । वण्डी  
पिया । धारिणी माया । समुद्रे सागरे गंभीरे धिमिण अयमे  
कपित्ते अक्खोमे पसेणार् विण्ह एए एगगमा<sup>20</sup> । ”

पडमो वमो । एत अज्झयणा पण्यत्ता । [ Sūtra, 2 ]

## [ दोब्बो वगो ]

“ जह/दोब्बस्स वमास्स ॥ ” उक्खेवमो ॥ अ. ३. ३

“ तेणं काळेणं तेणं समणं वाट्ठाए नयरीए वण्डी  
पिया, धारिणी माया,

अक्खामसागरे लल्लु समुदरिमर्तमवम<sup>21</sup> नामे य ।

परमे य पूरणे वि य अयिर्बदे वेव अहुमए ॥ 11

जहा पडमे वमो तहा सण्णे अहु अज्झयणा । शुणरपणं  
तवोक्कम्म । सोल्लसवासां परिपामो । सेमुद्रे मासिपाए  
सल्लेहपाए सिद्धे ॥ ” [ Sūtra 3 ]

1 २ ३ ४ ५ ६ ७ ८ ९ १० ११ १२ १३ १४ १५ १६ १७ १८ १९ २० २१ २२ २३ २४ २५ २६ २७ २८ २९ ३० ३१ ३२ ३३ ३४ ३५ ३६ ३७ ३८ ३९ ४० ४१ ४२ ४३ ४४ ४५ ४६ ४७ ४८ ४९ ५० ५१ ५२ ५३ ५४ ५५ ५६ ५७ ५८ ५९ ६० ६१ ६२ ६३ ६४ ६५ ६६ ६७ ६८ ६९ ७० ७१ ७२ ७३ ७४ ७५ ७६ ७७ ७८ ७९ ८० ८१ ८२ ८३ ८४ ८५ ८६ ८७ ८८ ८९ ९० ९१ ९२ ९३ ९४ ९५ ९६ ९७ ९८ ९९ १००

## [ तच्चो वगो ]

“ जह/तच्चस्स ॥ ” उक्खेवमो ॥ 1 11

एवं अल्लु अहु/तच्चस्स वमास्स अंतगाहसत्ताणं  
तेरस अज्झयणा पण्यत्ता । तं जहा । 11

20 A विण्ह एए एगगमा BC विण्ह एगगो D विण्ह एगगमा  
E विण्ह एए एगगमा Barnett notes विण्ह and विण्ह 21  
All Ms वक्क वक्क is more in keeping with the  
language.

अणीयस अणुसेणे अजियसणे अणिरियरिऊ दबसणे<sup>१</sup> सचुसेणे  
सारणे गए सुसुदे दुम्मुदे कूबए वारुए अणाविही ॥

५ जर व मंते । समणेणं [आव] संपसेणं/तच्छस्स बम्मस्स  
अंगपइवसानं तेरस अज्झपया पण्यत्ता, तच्छस्स वं मंत । दग्ग-  
स्स पइमस्स अज्झपयस्स अंगगइवसानं/के मट्टे पण्यते ?

४ वं कानु संवु तेणं कज्जेणं तेणं समपणं मरिक्कपुरे  
ना नगर होत्था [वण्यमो] । तस्स वं मरिक्कपुरस्स/उत्तर  
पुरविज्जमं विसीमाए सिरिवणे नाम उज्जाये हात्था [वण्यमो]  
जियमत्त एया । तत्थ नं मरिक्कपुरे बयरे नाये नाम गाहा  
१॥ वई होत्था मट्टे [आव] अपरिभूए । तस्स वं नागस्स पाहा  
वस्स सुज्झमा नाम मारिया हात्था सुमात्ता [आव] सुइया ।  
तस्स वं नागस्स गाहापरस्स पुत्ते सुक्खसाए मारियाए अत्थए  
अणीयसे ताम बुम्भारे होत्था । सुमात्ते [आव] सुइये पंचपाए  
परिक्खिते । नं उट्ठा । नीरघार [ ] । उट्ठा दइपरण्णे  
१ आवे गिरि [ ] सुइसुइयेण परिक्खेए । तए वं तं अणीयसं  
बुम्भारं माजिगगइवामआणं अम्मापियणे कइयापरिप-  
[आव मायममन्ध आव वावि होत्था । तए वं तं  
अथायम बुम्भारं इम्मुक्कवाइमायं जाजिक्का अम्मापियणे  
मरिजिणाल आव कलोमाए इम्मवरकण्यगाणं वमइयहे  
५ गालि गज्जयति । तए वं स्ते नागो गाहापरं अणीयमस्स  
बुम्भारस्स इम कयावचं पीयवाचं वमयर । नं उट्ठा । वत्तील  
तिक्कणवाचं । ग उट्ठा महावमस्स [आव] । उट्ठिपासायपर

गणकुम्भमाणेहि दुर्गममत्पण्णि भोगमोगाई भुञ्जमाणे चिह्नरा<sup>24</sup>  
 तप्य कालेयं तपं समयं भरद्वा मण्डिणेमी [आय] समासह ।  
 सिरिषये उज्ज्वाणे । अहा [आय] चिह्नरा । परिखा निम्माया ।  
 तप यं तस्त अणीयस्तस्त त अहा गोयमं तहा । नवरं  
 सामाहयमार्यां आहस्तपुण्यां महिग्नार । बीसं वासां 5  
 परियायो । संसे तहेव [आय] सेलुजे पण्य मासियाए संखे  
 ह्याए [आय] सिंये ॥

एव चतु संव । समणेण[०] अट्टमस्त भंगस्त भतगह-  
 इसारं तण्वस्त भग्गस्त पडमस्त अज्झयणस्त मयमहं  
 पण्यसे ॥ 10

एवं अहा अणीयसे एवं सेसा वि अर्णतसेये [आय]  
 सलुसये<sup>25</sup> । उ अज्झयणा एवकगमा<sup>26</sup> । बसीसभो वायो ।  
 बीसं वासा परियायो । ओहस पुण्या । सेलुजे सिंया ॥  
 अट्टमज्झयणं सम्मत्त ॥ [Sūtra 4]

तेन कालेय तेन समयेन बारज्जाए नयणेव [अहा पडमं] । 15  
 बसुदेवे रया । चारिणी वैबी । सीहा सुमिण । सारथ  
 कुमारे । पुण्यासभो वायो । ओहस पुण्या । बीस वासा  
 परियायो । सेस अहा गोयमस्त [आय] सेलुम्मे सिंये ॥  
 [Sūtra 5]

अह[ ] ॥ उक्खेवयो<sup>27</sup> अट्टमस्त ॥ 20

24 AD एवकसिपरिमिते । त अहा । सीरपटी । अहा इह  
 पण्यं आय चिरिंहराम्मणि ज्ञेयं नैपमरपण्ये श्रुतं परिगृह ।

Others give brief or still. B is faulty 24 MS.  
 do not give the sentence in full after इति

25 AD एव सेस वि अर्णतसेये अविण्णोये etc BC— our  
 text. 26 AB<sup>1</sup> E एवकगमा D एवगमा 27 E reads वक्खेवयो.

० एवं कमुं जंहु । तेनं काहेन तेनं समर्थनं बारबार  
 नयणे [ जहा पडमे ] । [ जाब ] बरहा बरिदुपमी सामी  
 ममोसह । तेनं काहेन तेनं समर्थनं बरहामो बरिदुपेमिस्त  
 संतेपासी छ भवगाय भायणे सहोदय होत्या सरिसया  
 सरिचया सरिम्यया निपुण्यगुणिधमवतिः सुमप्ययासा  
 सिरिच्यंदिपवय्या कुसुमई इसमहस्या नसकुम्बरसमाया ।  
 तव ये छ भवगाय मं येव दिवसं मुहा भवेता क्वा  
 रामो भवपारिच पय्यया तं येव दिवसं बरिदुपेमि बंति  
 धर्मसंति । बंदिता नर्मसिन्ता वरं बवामी । ' इच्छामो ये  
 10 येते ' नुप्मेहि मम्मगुण्वाया समाया जावजीबाए छंछंछेन  
 मणिन्निबतेनं तवकम्मसेज्जेनं तवता मय्यानं मावैमाये  
 विहरित्त । बहासुइ बैबाजुप्पिया । मा पडिबन्धं करेइ ।'

तव ये छ भवगाय बरहया बरिदुपमिणा मम्मगु  
 ण्वाया समाया जावजीबाए छंछंछेन [ जाब ] विहर ।  
 15 तव ये छ भवगाय भव्यया क्वाई छंछंछमवपाए  
 पर्वसि पडमाए पोरिसीए सव्वाये करेति । जहा गोवमो ।  
 [ जाब ] इच्छामो ये छंछंछमवस्त पारणए नुप्मेहि मम्म-  
 गुण्वाया समाया तिहि संघाइएहि बारबार नयणे [ जाब ]  
 बरिचह । बहासुइ बैबाजुप्पिया । मा पडिबन्धं करेइ ।

20 तव ये छ भवगाय बरहया बरिदुपेमिया मम्म-  
 गुण्वाया समाया बरहं बरिदुपेमि बंति नर्मसंति । बंदिता  
 नर्मसिन्ता बरहामो बरिदुपेमिस्त संतिपायो सहसंबवामो  
 पडिपिक्खमेति । पडिपिक्खमिन्ता तिहि संघाइएहि अनुरियं  
 [ जाब ] भंति ।

25 तव ये एते संघाए बारबार नयणे बवजीवम-  
 मिहमाई इहाई बरहमुदावस्त मिक्खायरिपाए भडमाये

वासुदेवस्तु रण्यो देवर्षिर्देवीर्यो देवो अणुपयिष्टे । तत्र य  
 सा देवर्षि देवी ते अणुगारे यजमानो पास्तु । पासेत्ता इह  
 [आय] हियया आसनायो अम्भुदेह । अम्भुदेहा सल्लपयार्  
 तिक्कन्तुतो आयाहियपयाहिर्न करेह । करिन्ता बंदर नर्मसह ।  
 बंदिता नर्मसिन्ता जेनेय मत्तपारण तेनेय जयागया । सीहले 5  
 सगर्न मोययार्न थाळं भरेह । ते अणुगारे पडिळामेह ।  
 बंदर नर्मसह । बंदिता नर्मसिन्ता पडिबिसम्भेह ।

तथाप्यंतरं च र्जं बोधये संघादय वारवर्षं उच्यते  
 [आय] बिहत्त । तथाप्यंतरं च र्जं उच्ये संघादय वारवर्षं  
 न नगरीय उच्यते [आय] पडिळामेह । पडिळामेत्ता बंद 10  
 बपासी किर्ण देवाणुपिया ! कण्हस्त वासुदेवस्तु इमीसे  
 वारवर्षं नगरीय [नयजोयण पण्णकण्णदेवलोपमूपाय]  
 समया निगंथा उच्यते [आय] अहमाया मत्तपार्न जो  
 छंमंति, सगर्न ताई जेव कुळाई मत्तपाणाय मुग्गो मुग्गो  
 अणुपयिंसंति १० । 15

तदर्थं ते अणुगार देवर्षि देवी र्जं वयामी । 'ना कलु  
 देवाणुपिया ! कण्हस्त वासुदेवस्तु इमीसे वारवर्षं नगरीय  
 [आय] देवलोपमूपाय समया निगंथा उच्यते [आय] अहमाया  
 मत्तपार्न जो छंमंति । वा अं जेव न ताह ताई कुळाई बोधं  
 पि तद्वय पि मत्तपाणाय अणुपयिंसंति । एवं कलु देवाणु 20  
 पिया ! अम्भे भद्रिस्सपुरे नगरे नागस्त गाहावरस्त पुत्ता  
 सुक्कसाय भारियाय अत्तया छ मायणे सहावर सरिस्सया  
 [आय] नल्लकुम्भरसमाणा अरह्मो अरिहुणेमिस्त वंतिप  
 धम्मं सोच्छा संसारमडिम्मिया मीया जम्ममरणार्न मुग्ग [आय]  
 पण्णया । तदर्थं अम्भं अं जेव दिवस पण्णया रं जेव दिवसे 25  
 अरहं अरिहुणेमि बंदामो नर्मसामो । बंदिता नर्मसिन्ता इमं



इयादृक् अमिमाई अमिरोण्यामा । इच्छामो ये अंते । तुमोई  
अध्वगुण्याया समाया [ आह भद्रासुई० । तप न अमे  
अग्रभा अध्वगुण्याया समाया आवर्त्तीयाए कंठोत्थेयं [ आह ]  
यिहरामा । त अगई अग्र उरुक्त्वमणपारण्यंसि पदमाय पोरि  
० सिए [ आह ] अग्रमाया तप रोई अणुप्यबिहा । त लो कसु  
इवाधुप्यिए ते तप न अगई अगई न अगई । देवइ देवी एव  
वदति । वी ता आमेव विस पाठम्भुया तामेव विस पठिगया ।

तास इवाह अयमेपादवे अध्वस्थिए [ १ ] ११ लसु  
पण्ये । अर्ब लसु अई पोछासपुरे नयरे वासुतेर्ब कुमा  
१० लममयजे वासुतये वासुगिया । 'तुमज्जं इवाधुप्यिए !  
अह पुत्त पयाइस्ममि सगिछए [ आह ] नककुम्भरत्तमाये ।  
ना चंभ न अग्र वासे अण्णाओ अम्मपाओ तारिछए पुत्ते  
पयाइस्ममि । तं यं विच्छा । इमं यं पम्भक्कमेव दिस्सर ।  
अग्र वासे अण्णाओ वि अम्मपाओ वरित्त [ आह ] पुत्ते  
१५ पयायाओ । न गच्छामि । ये अगई अरिपुणेमि वदामि ।  
वदिता "म व न इयादृक् वापरं पुच्छिस्सामी " ति  
कह एव मपेइह । मपेइत्ता कोइविपपुरिस्सा सदावेर । सदा  
विता एव इयाली अरुकरय्यवरी [ आह ] वदुवैति ।  
अहा ववायवा आह ] पञ्जुवासाह ।

२ त अगहा अरिपुजमा देवी इवी एव वयासी । " से  
नून तप कर्त्त " मे छ अणयारे पासत्ता अयमेपादवे अध्व  
स्थिए अमुप्यण्ण अर्ब लसु अई पोछासपुरे नयरे वा  
मुत्त न चंभ आह ] तिमाच्छसि । तिमासित्ता त्रैयेव  
मम भनिय लम्भमाणया से नून इवी ' अहे तमहे । ईहा,

१-अध्वगु BC E अग्र व All long various

10 covd on as regards कठ-वृ 29

E अविष्ट 30 140 A

अतिथि ।। एवं अत्र देवाणुप्यिष । तेण काळेण तेणं समपणं  
महिषपुरं नयरे नागे नाम गाहावह परिवमह [अद्भु ] तस्त  
पं नागस्त गाहावहस्त सुखसा नामं भारिया होत्या । सा  
सुखसा गाहावहणी पाळत्तणे येव मेमिषियण भागरिया ।

एस पं भारिया जिह्म मविस्सह । तय पं सा सुखसा 5  
बाळप्यमिह<sup>५</sup> येव हरिजेगमेसीमत्तपा पावि होत्या । हरि  
जेगमेसिस्त पद्धिमं करेह । करिन्ता कहुकर्हि ण्हाया [आव]  
पायच्छिता उत्तपडसाडया महरिह पुण्णत्थणं करेह । करिन्ता  
अणुपापपडिया पणामं करेह । तथो पच्छा भाहारेह वा 10  
नीहारेह वा वरह वा । तय पं तीसे सुखसाय गाहावहणीय  
मत्तिबहुमापसुस्सुसाय हरिजेगमेसी देवे आरुहिय पावि  
होत्या । तय पं से हरिजेगमेसी देवे सुखसाय गाहावहणीय  
अणुर्कपण्णाय सुखसं गाहावहणी तुमं अ वा वि समडठयामो  
करेह । तय पं तुम्हे हो वि सममेय गम्मे मिण्हह । सममेव 15  
पम्मे परिवहह । सममेव वारय पयायह । तय पं सा  
सुखसा गाहावहणी विणिहायमावण्ये वारय पयायह । तय पं  
सं हरिजेगमेसी देवे सुखसाय अणुर्कपण्णाय विणिहायमाव  
ण्यय वारय करयलसंपुडेण गेण्हह । गेणिहत्ता तय अंतिहं  
साहयह । तं समवं अ पं तुमं पि नवण्हं मात्तानं० सुक्कमाळ 20  
वारय पसवसि । वे विय अ देवाणुप्यिष । तव पुत्ता ते विय  
तव अंतिमानो करयलसंपुडेणं गेण्हह । गेणिहत्ता सुखसाय  
गाहावहणीय अंतिप साहयह । तं तव येव पं देवर्ह । एव  
पुत्ता । पो येव सुमसाय गाहावहणीय ।”

तय पं सा देवर्ह देवी अण्हणो अरिह्येमिस्स अंतिप 25  
इयमह सोब्बा मिछम्म इहत्तह [आय] हियया अरहं अरिह्  
येमि देवह नमंसाह । वेविता नमंस्सिता वेजेय ते छ अणगात्ता

- नयेव उवागच्छत् । उवागमिता ते ह्यपि अथगात् बह्व नमस्ता  
 बहिता नमसिन्ता आगमयण्वा पप्पुयसोपवा कञ्जुपदिनिष्ठ  
 तथा हरिपवस्यवादा चाराहयकञ्जपुष्प्यपि ब नमूससिपरो  
 मञ्जुवा ते ह्यपि अथगारे अथिमिस्तात् विहीत् वेहमाभी वेहमाभी  
 5 सुचिर्न निरिक्कात् । निरिक्किता त्वह्व नमस्ता । बहिता नम-  
 सिता अथेव भरद्वा परिह्वेमी तेयेव उवागच्छत् । उवागमिता  
 अतर् अरिपुयमि तिक्कल्लो आयाहिणपयादिर्न करेत् । करिता  
 बह्व नमस्ता । वेहिता नमसिन्ता तमेव अथिम्यं आर्जं पुच्छत् ।  
 10 पुच्छिता अथेव बारवा नयती तेयेव उवागच्छत् । उवा-  
 गमिता बारवा नयती मञ्जुपयसिह । मञ्जुपयसिन्ता अथेव  
 नव मिह अथेव बाहिरिया उवागमिता तमेव उवागच्छत् ।  
 उवागमिता अथिम्याभो आगमयण्वा पप्पुयसोपवा । पप्पु-  
 यसिन्ता अथेव नव बारवा अथेव नव नयविग्ने तेयेव  
 उवागच्छत् । उवागमिता सयसि मपविग्नेति वा मिहीत्यत् ।  
 15 तव न तीसे वेह्वत् वेहीत् अथ अथम्यपि [ ४ ]  
 समन्तम् अथ अथु बह्व हरिस्तत् [आथ] नमकुम्भरसमाभे  
 मत्त पुत्त पयाया । नो अथ न मत्त अथस्त वि बारवात्तपत्  
 ममञ्जुव । अथ वि पत्त कञ्ज बाहुवेवे उवत् उवत् मासार्थ  
 मत्त अथिय पायवत्त हव्यमागच्छत् । न यज्जाभो न ताभो  
 20 मममाभो आसि मन्ने विपयककुचिह्वसयूपयां यवपुत्तपुत्त  
 पात् मपुत्तमपुत्तायपात् ममपज्जपियात् यवमूळकञ्जदेसमाभे  
 अथिम्यमाभार्थं मुत्तपात् पुत्ता य कोमककमकोवमेहि इत्येहि  
 मिणिक्कुप उवत्तमि विह्वसियात् वति, समुत्तायत् समुत्तरे  
 पुत्ता पुत्ता मञ्जुपयमथियत् । अह न अथयथा अपुत्ता अथय  
 पुत्ता यत्ता अथयतरमथिय न यत्ता । ओहय [आथ] विपायत् ।  
 इम न न कञ्ज बाहुवेवे वहात् [आथ] विमूसिह वेह्वत्

देवीए पायबहए इयमागण्छर । तए नं से कण्ठे वासुरेवे  
 देवई देवी<sup>32</sup> [ ] पामर । पासिता बयहए देवीए पायमाहणं  
 करेए । करिता देवई देवी<sup>33</sup> एवं बयासी । अण्णया अ अम्मो !  
 तुम्मे ममं पासोत्ता इह [आव] भयह । किण्णं अम्मो ! भग्ग  
 तुम्मे मोहए० [आव] क्षियायह ? । ”

5

तए नं सा देवई देवी कण्ठे वासुरेवं एवं बयासी ।  
 “ एवं कहु वई पुत्ता । सरिसए [आव] समाये सत्त पुत्ते  
 पयाया नो वेव नं मए बगम्स पि बाळत्तये अणुम्मूए ।  
 तुमं पि नं पुत्ता मये छण्ढं छण्ढं मात्तायं ममं वंतिव  
 पावबहए इयमागण्छसि । तं अण्णयाओ नं ताओ अम्मयाओ  
 [आव] क्षियामि । ”

10

तए नं से कण्ठे वासुरेवे देवई देवी एवं बयासी  
 “ मा नं तुम्मे अम्मो ! मोहए [आव] क्षियायह । बहण्ण  
 तहा परस्सामि जहा नं ममं सहोदरे कणीपसे माअए  
 मविस्सही ’ ति कहु देवई देवी ताहि तुहि बम्मूहि  
 समासासेह । तमो पडिमिक्कमर । पडिमिक्कमिता केजेव  
 पोत्तहत्ताहा तजेव वयागण्छर । उअत्तमिता जहा अम्मो ।  
 बवरं हरिपेगमेसिस्स अणुममत्तं पगेण्हर [आव] अज्झि  
 कहु एवं बयासी । इयममि नं देवाणुयिये । सहोदरं  
 कणीपसं माअयं विदिण्णं । ” तए नं से हरिपेगमेसी कण्ठे  
 वासुरेवं एवं बयासी । “ होहिह नं देवाणुयिये । तए  
 देवलोपणुव सहोदरे कणीपसे माअए । से नं उम्मूह

20

32 A वेवति देवि B देवतिदेवि CED देवति देवि 33

A वरति देवि B देवतिदेवि C देवति देवि CDE the same as

B S I have systematically adopted long e all along

[ आद्य ] अमुज्ज्वल भरद्वाजी भरिदुर्भेमिस्तु अतिर्य मुंहे [आद्य]  
पञ्चरस्मा । कण्ठं वासुदेवं दोषं पि तच्छं पि दर्शं वद ।  
प्रदिना आमेव दिसे पाञ्चमूर्ध तामिष दिसे पङ्क्तिग ।

तए वं स्वे कण्ठे वासुदेवं पीतहस्तास्त्राधो पङ्क्तिविचर ।  
उत्प्रेष वदर वैर्वा नगंय इवागच्छ । उद्याममिता देयार्थ  
वर्षाण पापमाह्वयं करो । करिता दर्शं वयासी । "हादि  
ज भस्मा महाकरे कयापसे ' सि कुरु देवर्षं देवीं तार्हि  
नृदार्हि [आद्य] सामामेव । आसासित्त आमेव दिसे पाञ्च  
मूर्ध तामिष दिसे पङ्क्तिग ।

तए ग सा वदार् वृषी मण्डपा कयाई तसि तारिसर्गधि  
नय साह सुमित्रं पासेत्ता पङ्क्तिग [आद्य] पाञ्चपा  
नृदि या पङ्क्तिग । तए वं सा वैर्वा वैषी नवर्षं मास्तार्  
तुमिषा तर्बधुजाधममन्वारमसरसपारिजातकठकपदि  
हायन्ममपमं मण्डपययनन मुकुमारं [आद्य] मुकुव गयवस्तु  
उममा ग वाग्य पयापा । उममय अहा मेहकुमारे [आद्य] ।  
उममा उमह इमि वाग्य गयवस्तुसमाये तं हाड वं भम  
तयम्य वाग्यम्य नामधर्य गयमुकुमाक । तए वं तस्व  
वाग्यम्य उममागियर नाम करति गयमुकुमाको ति ।  
तए अहा मह आद्य लोगमम्ये आद्य पावि होत्वा ।

तए वं वाग्यार्थ नयर्गय सामिळे नाम माहये परि  
वस्तु भद्रु निडवैर् [आद्य] सुपरिविष्टिर् पावि होत्वा ।  
तस्म सोमिषमाहणम्य साममिरी नाम माहयी होत्वा  
उमाय । तस्म वं सोमिषम्य धूमा साममिरीव माह  
लीय भक्तया सोमा नाम वाग्या होत्वा । सामाहा [आद्य]  
मुकुवा ववेर्ण आद्य] आद्यभीय इकिहा इकिहमरीष  
पावि होत्वा तए वं सा सोमा वाग्या मण्डपा कया

ण्हाया [ जाय ] बिभृसिया, बह्विं सुखादि [ जाय ] परि  
 निष्ठा सपाद्यो गिहाद्यो पदिणिक्लिमह । पदिणिक्लिमिता  
 जेजेव सयमयो तेजेव उवागच्छह । उवागमिता सयमगंसि  
 कपगतिवृत्तयं कीदृमाणी चिह्नह । तेयं काळेयं तेयं समयं  
 भरहा भरिदुग्मी समोसहे । परिहा निगया । तय यं से 6  
 कण्ठे वासुदेवे इमीसे कडाव सखे समाने ण्हाय [ जाय ]  
 बिभृसिए गयसुकुमालेयं कुमारेण सखि इण्ठिखंघवरगय  
 सकोरुमस्तुदामेण घरेज्जमायेण सेयवरव्यामरादि उण्ठुम्भ  
 माणीहि बारवईय नयरीय मज्झंमज्जेण भरह्मो भरिदुगेमिस्त  
 पायवईय निम्भच्छमाणे सोमं दारियं पावह । पासिता 10  
 सोमाय दारियाय कजेण य ओध्यणय य कावण्येयं य [ जाय ]  
 बिभ्रिन् तय यं कण्ठे । ० ] कांडियिपुरिसे सदावेह ।  
 सदापिप्ता यव सपासी । “ गच्छह नं तुम्मे देवाणुणिया !  
 सोमिक माहवं आपिता सोमं दारियं गेण्हह । गेण्हिता  
 कण्ठेडेटसि पक्खिवह । तय यं एसा गयसुकुमाळस्त 15  
 कुमारस्व भारिया मविस्सह । ” तय नं कांडियि [ जाय ]  
 पक्खिवंति । तय यं से कण्ठे वासुदेवे बारवईय नयरीय  
 मज्झंमज्जेण निगच्छह । निम्भामिता जेजेव सखनंघणे  
 उवागं [ जाय ] पग्गुवात्तह । तय यं भरहा भरिदुग्मी  
 कण्हस्त वासुदेवस्त गयसुकुमाळस्त तीसं य धम्मकडाव । 20  
 कण्हं पदिगय । तय यं से गयसुकुमाले भरह्मो भरिदु  
 यमिस्त भण्ठिय धम्म सोव्हा “ अं नघरं धम्मापियरं वापु  
 वण्णमि ” अहा मेहो महेसियावर्ध [ जाय ] वदियकुळे ।  
 तय यं से कण्ठे वासुदेवे इमीसे कडाव सखे समाने सेवेव  
 गयसुकुमाले तेजेव उवागच्छह । उवागमिता गयसुकुमाळं 25  
 भादिगह । भादिगिता उच्छंगी निवेसेह । निवेसिता यं  
 सपासी । “ तुमं ममं सद्दोदरे कणीयसे माया । तं मा यं

तुम देवाभ्युप्यया । इषामि अरुह्यो मुंहे [आव] पम्पयादि ।  
अहण्ये वाग्वाह नपरीय महाया रापाभिसेय्ये अमि-  
सिबिस्सामि । ”

तए वं से गयसुकुमाळे कण्ठे वासुदेवेयं एवं वुत्तं  
सुमाय नुसिणीय संधिहुर । तए वं से गयसुकुमाळे कण्ठं  
वासुदेवं अम्मापियरो य बोक्खं पि तएवं पि एवं वयासी ।  
“ एवं वसु देवाभ्युप्यया । माणुस्सया कामा सेवस्तया  
[आव] विप्यइदिपम्मा मविस्संति । तं इच्छामि वं देवाभ्यु-  
प्यया । तुम्मेहि अम्मणुज्जाय अरुह्यो अरिहुयेमिस्स अंतिर  
10 [आव] पम्पयत्तए । ”

तए वं नं गयसुकुमाळे कण्ठे वासुदेवे अम्मापियरो  
य आदे ना संजायइ बहुयाहि अणुकेमाहि [आव] माय-  
विस्तए ताहं अकम्मां येव एवं वयासी । “ तं इच्छामो वं  
ने ज्ञया । वयदिइसमधि रज्जुधिरि पासित्तए ” । निक्कम्मवं  
15 जहा महाअकालु [आव] समायाए तहा [०] तहा [आव]  
सेवमा ।

से गयसुकुमाळे अणुगारे आव, ईरिया [आव] गुत्तवंम-  
यासी । तए वं से गयसुकुमाळे वं येव विवसं पम्पयए  
तस्संय विवसन्त पुम्पावरण्हाअम्पुसमपंति केयेय अरहा  
20 अरिहुयमी तेयंय ववागण्हा । ववापमिस्त अरहं अरिहुयेमि  
तिक्कवुत्तो मायादिपपयादिवं [ ] वंइर वमंछर । वंदिता  
तमंमिस्ता एवं वयासी । “ इच्छामि वं मंहे । तुम्मेहि  
अम्मणुज्जाय सुमाणे महाअकालंति सुसायंति वगएयं  
महापदिमे उक्कमंपजित्ता वं विहरित्तए । महासुई देवाभ्यु  
25 प्यया मा पविर्णं करोइ । ”

तय य से गयसुकुमाळे अचगारे अरहभा अरि  
 दुवेमिणा अमगुणाय समान अरह अरिदुवेमि बंध  
 नर्मसर । बंधिता नर्मसिता अरहभो अरिदुवेमिस्त  
 अतिथ सहसंबंधनाभो उज्जाणाभो पडिभिस्सम ।  
 पडिभिस्समिता केनेय महाकाळे सुभावे तेनेय उवा- 5  
 गय । उवागमिता पंडिस्स पडिछेहेर । पडिछेहिता  
 इसिपमारागएय कायने [आव] वो वि पाव साहु  
 एगवाई महापडिमे संपग्गित्ताय विहर ।

इमे य य सामिळे माइये सामियेयस्त अहस्य  
 बारवाईभो नयरीभो बहिषा पुण्णजिमाय । समिहामो 10  
 इमे य कुसे य पत्तामाळे य गेणहर । गेण्हिता तमो  
 पडिभियत्तइ । पडिभियत्तिता महाकाळस्स सुसाजस्स  
 अहुरसामेतेमं बीरिययमाणे संज्ञाकाळसमयसि पविग्ग-  
 मणुत्तंसि गयसुकुमाळे अचगारं पात्तइ । पत्तित्ता  
 तं बेरं सत्तइ । सत्तित्ता मासुकसे ठुहे कुषिय अग्गिहिय 15  
 मिसिमिसियमाणे एव वपासी । “एव वं मो । से  
 गयसुकुमाळे कुमारो अपत्तिय [आव] परिवग्गिय,  
 केनेय अम बूर्य समसिरीय मारियाय अत्तय सामं वारियं  
 अरिदुवोसपरयं काळवत्तिणि विप्पमहेत्ता मुंहे [आव]  
 पण्णए । तं सेय कळु अमं गयसुकुमाळस्स कुमारस्स 20  
 बेरनिग्गपणं करेत्तए ।” एव संपेहेर । संपेहिता दिस्साय  
 डिंढहयं करेत्तइ । करित्ता सत्तयं महियं गेणहर । गेण्हिता  
 केनेय गयसुकुमाळे अचगारे तमेव उवागच्छइ । उवा  
 गमिता गयसुकुमाळस्स कुमारस्स मत्थय महियाय  
 पाळि बंधइ । बंधिता अर्कतोभो चिययायो कुत्तिपाकि 25  
 सुपसमाणे जहरंगारे कळ्हेण गेणहर । गेण्हिता गयसु  
 कुमाळस्स अच गारस्स मत्थय पक्खिअइ । पक्खिअत्तित्ता



मिद [५] तमो क्षिप्यामेव यवक्ष्मा । यवक्ष्मिच्छा  
आमेव त्रिंश पाङ्गमूय तामेव त्रिंश पङ्क्तिगद ।

- तद यं तस्म ययसुकुमायस्स<sup>३४</sup> ययगारस्म  
सुदीरर्भमि देयया पाङ्गमूया उगङ्गम [आय] पुट्टिपासा ।  
5 तद यं से ययसुकुमाये ययगारे सोमिडस्स माह्वस्स  
ययसा वि ययवुस्समाये तं उगङ्गं [आय] अदिवासे ।  
तद यं तस्स ययसुकुमायस्स ययगारस्स तं उगङ्गं [आय]  
अदिवासेमायस्स सुमेनं परिणामेनं एसयगङ्गवसानेनं  
तदावर्चिस्साये कम्मार्थं कम्मं कम्मरपडिक्किरयवर्  
10 ययवुक्करं ययवुक्किस्स ययते ययुत्तरे [आय] केवळ-  
वरयावर्त्तज समुप्यजे । तमो यययसिदे [आय]  
प्यीजे । तद यं यहालविदिपदि देवैदि तस्म  
ययदिनं' ति कडु दिव्ये सुट्टिमियमोदर कुडे । एसङ्गवप्प  
कुचुमे मिगङ्गिष्णु वेवुक्कयेवे कट्ट दिव्ये व पीयर्मय-  
15 ययिजाद पावि होत्था ।

- तद यं से कण्ठे वासुदेवे कट्टे याङ्ग्यमावाय  
[आय] अङ्गत्तं पहाय [आय] विभूषिद इत्थिसेयवरम्य  
सकोरेयमहममैव छेत्तं यरेज्जमाये सेयवरयमरादि  
उङ्गयमावीदि महाया महायज्जयरपहकरं वपरिबिलसे  
20 वारवर्त्तं नपरी मज्झमज्जेनं छेत्तेव वरदा अदिपुत्तेमी  
तेज्जं पहायेय गमयाय । तद यं से कण्ठे वासुदेवे  
वारवर्त्तं नपरी मज्झमज्जेनं मिमाच्छमाये एवम्<sup>३५</sup>

34 The ms and even the printed E b-  
et are between ययसुकुमाय and ययगारस्म I have  
selected the former and kept the latter in  
the text 35 A has peculiar way of writing  
this in the text it is ययवुक्कयेवे etc 36 A has एवम्

पुरिसं पासर । कृष्णं अराजज्जरियदेई [आव] महर  
महम्मयामो रूगरासिमो पगमेगं रूगं गहाय बहिया-  
एत्थापहामो भंतागिईं अणुप्यबिसमाणं पासर । तप  
न से कण्हे बासुरेवे तस्म पुरिसम्म अणुपणहार  
हरियं पहरणं येव पगं रूगं गेण्ह । गेण्हिता बहिया 5  
एत्थापहामो भंतागिईं अणुप्यवेसेर । तप न कण्हे  
बासुरेवेईं अणुप रूगाय गहियाय सुमाणीय अयेगेहि  
पुरिसत्थं से महाअणु रूगस्स एत्ति बहिया एत्था  
पहामो भंतावरसि अणुप्यवेसिय ।

तप न से कण्ह बासुरेवे बारबरेण नगरीय 10  
मज्झिमज्जेयं निम्मच्छर । बिगमिच्छा वेजेव अरहा  
अरिजेमी तेजेव उवाणय । उवाणमिच्छा [आव] बहर  
नमंछर । बंदिच्छा नमंसिच्छा पणसुकुमाईं अणगारे  
अणसमावे अरईं अरिजेमि ईदर नमंछर बंदिच्छा  
नमंसिच्छा एवं बयासी । 15

कहि नं मंते । से ममं सहोदरे कपीपसे  
माया गणसुकुमाळे अणगारे आ नं बईं बंशमि  
नमंछामि ? । ”

तप न अरहा अरिजेमी कण्ह बासुरेव  
एवं बयासी । 20

‘साद्विय नं कण्हा । गणसुकुमाळेणं अणपा  
रेणं अण्यणो महे । ”

तप न से कण्हे बासुरेवे अरईं अरिजेमि एवं  
बयासी ।

‘कण्णं गणसुकुमाळेणं अणपारेणं सारिय 25  
अण्यणो महे । । ”

तप षं अग्रा अरिदुमेमी कण्डं बासुरेवं एवं  
वयासी ।

एवं अनु कण्डा ययसुकुमाळे षं ममे कर्तुं  
पुष्पावगच्छद्वयममवसि वंश वमेसः । वरिदा तमे  
5 सिता एवं वयासी । इच्छामि षं [आय] एवसंपगिज-  
ताव विहर । तप षं तं ययसुकुमाळे अगगारे एवो  
पुरिसे वासा । पानिता बासुरेसे [५] [आय] सिद्धे ।  
न एव तनु कण्डा । ययसुकुमाळे अगगारेवं साद्विष  
अप्ययो अहे ।

10 तप षं से कण्डे बासुरेवे अरं अरिदुमेमि एवं  
वयासा ।

सु के सं<sup>१</sup> मन्ते ! से पुरिसे अपरिषप-  
रिष [आय] पगिजिअर केवं मम सुहोरे कपीवसे  
मापरे ययसुकुमाळे अगगारे अहाले वेव औदियायो  
15 बबतेषि ।

तप षं अग्रा अरिदुमेमी कण्डं बासुरेवं एवं  
वयासी ।

मा कण्डा ! तुमे तस्म पुरिसेस्त पशोसमा-  
वज्जहि । एव बापु कण्डा ! तेव पुरिसेवं ययसुकु-  
20 मास्स अगगारस्म साद्विज्जं विण्णे ।

कण्ण मने ! तप पुरिसेवं ययसुकुमास्स  
वं साद्विज्जं विण्णे ।

तप षं अरहा अरिदुमेमी कण्हं वासुदेवं एव  
बयासी ।

“ से सूर्य कण्हा । ममं तुमं पायबंद्य इच्छमा  
गच्छमायं बारबंद्य नयरीय पुरिसं पाससि [आब]  
अणुप्यबिसिप । अहा षं कण्हा ! तुम तस्स पुरिसस्स 5  
साहिग्गे दिण्णे एवमेव कण्हा । तेवं पुरिसेवं गयसु-  
कुमासस्स अणगारस्स अणगमवसपसंविधं कम्म उदीरे  
मायेवं बहुकम्मधिग्गरत्थं साहिग्ग दिण्णे । ”

तप षं से कण्हे वासुदेवे अरहं अरिदुमेमि  
एवं बयासी । 10

“ से न मते ! पुरिसे मय कइ आधिपत्ती ! ”

तप षं अरहा अरिदुमेमी कण्हं वासुदेवं एव  
बयासी ।

“ अं षं कण्हा ! तुमं बारबंद्य नयरीय अणुप्य-  
बिसमाये पासेत्ता ठियप<sup>38</sup> येव ठियेपणं काळं करि 15  
स्सह, तण्णं तुमं आभिग्ग्रासि<sup>39</sup> ‘एतं षं से पुरिसे’ । ”

तप षं से कण्हे वासुदेवं अरहं अरिदुमेमि  
बंदर ममेसह । बदिता नमसित्ता केयेव अमिसेयं ह  
त्थिरपव<sup>40</sup> तेयेव उवागच्छह । उवापमिता इत्थि  
हुच्छह । हुच्छिता केयेव बारबंदं नयरी केयेव एव 20  
गिहे तेयेव पहारेत्थं गमणाय ।

तस्स सोमिअमाहुजस्स कण्हं [आब] अयंते  
अयमेपाकवे अम्मत्थिय [अ] समुप्यण्णे । “ एवं बहु

38 A थिए DE थिए C बितते चव वणिते  
मेएन (1) 39 Max hesitate in spelling आभिग्ग्रा-  
सि-आयेग्गसि. 40 A अयिठेये इत्थिरपवे; others follow  
the text.

- कण्डे वासुदेवे कण्डं अरिदुभेयि पापघ्नस्य मित्राय ।  
 न वायदेयं अरुणा विष्णापमैयं अरुणा, सुपदेयं  
 अरुणा, सिद्धमयं अरुणा मविस्तार कण्डस्त वासुदेव-  
 स्म । न न नञ्छा यं कण्डे वासुदेवे मम देववि-  
 5 इन्द्रेण मविस्तार ति कण्ड मीय [४] क्षयाभो मि-  
 हाभो पश्चिमिक्कमार ।

- कण्डस्म वासुदेवस्त वात्सर्वा नपरीं अनुज-  
 विन्दमायस्म पुरतो उपविष्टं उपविष्टिं इन्द्रमाय ।  
 तप यं मे सोमिष्ठे मादमे कण्डं वासुदेवं सहा या-  
 10 मन्ता मीय [४] त्रियणं वैव तिरमेयं काण्डं करो ।  
 पापित्तर्द्धमि नान्वगेहि यत्त ति सविहद्विप ।

- तप यं मे कण्डं वासुदेवे सोमिष्ठ मादमे  
 पाप्म । पापित्ता यव वषासी । यत्त यं देवाभुमिया ।  
 मे सोमिष्ठे मादमे अपत्तिपत्तिप [जाह] पश्चिमिष्ठ-  
 15 ङ्गं मम सङ्गीयं कणीयसे मादमे यपकुङ्कुमाहे नय  
 गारे अकाम वैव जीविषामो कवरोविप । ति कण्ड  
 सोमिष्ठ मादमे पापित्ति कदाचै । कदाचित्ता ठं मूर्ति  
 पापिपरी भयमाककावे । भयमाकपाचित्ता विसेव सुप  
 मिह तेनाय उषामय । नय मिह अनुजविह ।

- 20 यथ नानु मीय [जाह] महुमस्म अंगस्त अत-  
 गह्वमाज नञ्चस्म यगस्म महुमज्जययस्त अपमह  
 पण्णीन ॥ [ ~ ० ]

## नयमस्त उक्थेयमो ॥

एवं कस्य जम्बू ! तेन काष्ठेन तेन समपन्नं  
 बार्षाये नयरीय ( अथा पहमय [जाव] ) विहरत् । तस्य  
 न बार्षाये बलदेवे नामं राया होत्या [बण्णमो] ।  
 तस्तु यं बलदेवस्तु रण्णो धारिणी नामं देवी होत्या 10  
 [बण्णमो] । तत्तं यं सा धारिणी । सीद सुमिणे [ अथा  
 पापमे] । नवरं सुमुदे नामं कुमारे । पण्णास कण्णामो ।  
 पण्णासमो हामो । बोद्धुं पुम्मारं अदिग्गह । वीरं वा  
 साई परिणामो । सेसं तं येन सेसुव सिद्धे ॥

निष्कथेयमो ॥

15

एवं सुमुदे वि । कूषय वि । तिग्गिणि बलदेव  
 धारिणीसुपा । दाहय वि एवं येन । नवरं वासुदेव  
 धारिणीसुप । एवं अण्णविद्धी वि वासुदेवधारिणीसुप । 42

एवं कस्य जीव ! समयेन [जाव] संपत्तेन अ-  
 न्मस्त संगस्त अंतगद्गुत्तारं तण्णस्त बग्गस्त तेरस्त 20  
 मस्त अण्णयस्त मयमो पण्णत्त । " [ Sūtra 7 ]

42 E reads कुषारय वि । तिग्गिणि बलदेवधारिणीसुपा ।  
 दाहय वि एवं येन । नवरं वासुदेवधारिणीसुप । एवं अण्णविद्धी वि  
 वासुदेवधारिणीसुप ॥ A. एव सुमुदे वि कूषय एवं दाहय वि  
 नवरं वासुदेवधारिणीसुपा । ॥ अण्णविद्धी वि वासुदेवधारिणीसुपे ।  
 II कूषारय instead of कूषय C. कूषारय D कूषय वि ।  
 Our text follows D which is the most cor-  
 rect D reads अण्णविद्धी ।

## [ चतुर्थो वग्गो ]

अहं न भंति । समयेन [आब] संपत्तेन तत्त्व-  
स्तु इत्यस्तु वयमहे पण्यसे चतत्त्वस्तु के भंते  
पण्यसे । ।

“ एवं वल्लु मंभू । समयेन [आब] संपत्तेन  
5 चतत्त्वस्तु वयमस्तु वस अज्झयवा पण्यसा । तं जहा ।  
माध्विपाभिववपाली पुरिससेणे य वारिसेणे य ।  
पम्भुण्णसंभयिक्खे सम्भणेयो य इहणेमी ॥ ” ४३

अहं न भंति । समयेन [आब] संपत्तेन चत-  
त्त्वस्तु वयमस्तु वस अज्झयवा पण्यसा पदमस्तु न  
10 चतत्त्वयवस्तु के भंते पण्यसे । ।

एवं वल्लु मंभू । तेन काळेन तेन समयेन  
वारिसे वपरी । तीसे [अहा पदम] वन्ने वासुदेवे  
पाहेवण्ण [आब] विहर । तत्त्व न वारिसे वगारिसे  
वसुदेवे पया । तस्तु न वसुदेवस्तु रण्यो पारिणी  
15 नाम तेनी हात्था [वण्णभो] । अहा योयमो । नवरं आ  
किट्टुमारि । पण्णासमो वाजा । वारुलंगी । सोलस वाछा  
परियाभो । मेसे अहा गोयमस्तु [आब] सेणुजे छिडे ॥  
एवं मयाही उवयाही पुरिससेणे य वारिसेणे य । एवं  
पम्भुण्णे वि सि । नवरं कण्ठे विपा । वयिणी माया ।  
20 एवं संवे वि । नवरं उवया माया । एवं वयिक्खे वि ।





[आव] बिहण । तस्स जं कण्हस्स वासुदेवस्स पडमा-  
 वरं नाम लेणी हात्था<sup>१</sup> [वण्णमा] । तेवं कण्हणं तेवं  
 समएवं अरुहा अरिहुणेमी समीसडे [आव] बिहण ।  
 कण्हे वासुदेवे मिम्भए [आव] पग्गुवासर । तए वं  
 5 सा पडमावरं लेणी इमीसे कहाए अय्युहा एडु [ ] (अथा  
 वरं [आव] पग्गुवासर । तए वं अरुहा अरिहुणेमी  
 कण्हस्स वासुदेवस्स पडमावरं व पग्गुवासर । परिहा  
 पडिगया ।

तए जं कण्हे वासुदेवे अरुहं अरिहुणेमि वरं  
 10 ममसर । अरिहा मिपसिहा वए वयासी । " इमीसे  
 जं मंत । वारवरं नयणीए वयज्जोपय [अव] देवस्सेव-  
 भूयाए किमूहाए विणासं मविस्सर ?

कण्हाइ मगहा अरिहुणेमी कण्हे वासुदेवं  
 वए वयासी एव जसु कण्हा ! इमासे वारवरं नय  
 15 रीव नदजावय<sup>२</sup> आव । भूयाए सुरमिहियावयमूळए  
 थियास मविस्सर ।

कण्हस्स वासुदेवस्स अरुहमा अरिहुणेमिस्स  
 अनिय नए वाएवया मिमम वए अग्गमिणए [ ३ ]  
 वण्णमा ज न आग्गिमयामिपुुरिणमयवारिमेषपग्गु-  
 १) एज्जावधविज्जवड्ढणांममग्गमिमिपमिपमा कुमारा व  
 ज वडिना मिग्गणं आव पग्गिमाहता अरुहमा अरिहु-  
 नमिम्म अनिय मुग्गहा आव ] पग्गुवासा अरुहं

अथप्य अक्षयपुष्पे रज्ज्वे यो[ज्ञाव] अतेहरे य मायुस्स  
 वसु य काममोगेसु मुचिण्य [४] नी र्त्तवाप्यमि भर  
 इमो अरिदुजेमिस्स [ज्ञाव] पप्परत्तप । ”

‘ कण्हाह ! ” अरहा अरिदुजेमी कण्ह वासुदेव  
 र्वे बपासी “ से नूर्व कण्हा ! तप मयमम्मत्तिप [४] 5  
 ‘ अण्वा र्वं ते [ज्ञाव] पप्परपा । से नूर्व कण्हा !  
 अहं समदे । इता अत्थि । । र्वं नो कलु कण्हा ’ त पर्व  
 मूर्त्तं या मर्वं या मविस्सह वा अण्वा वासुदेवा अरहा  
 हिरण्णं [ज्ञाव] पप्परस्सत्ति ।

“ से केवं अट्ठवं वंते ! पव बुण्णह ‘ न पर्व 10  
 मूर्त्तं वा [ज्ञाव] पप्परस्सत्ति । ”

“ कण्हाह ! ” अरहा अरिदुजेमी कण्ह वासुदेव  
 र्वं बपासी ‘ पर्व कलु कण्हा ! सन्ने वि प र्व वासु  
 देवा पुम्भमवे निवाययहा । से एत्तेण्णवे कण्हा ! पर्व  
 बुण्णह ‘ न पर्व मूर्त्तं [४] पप्परस्सत्ति । ” 15

तप ये से कण्हे वासुदेवे अरहं अरिदुजेमि  
 पर्व बपासी ।

‘ अहं र्वं वंते ! इता कायमासे कावं किच्चा  
 कहिं गमिस्सामि ; कहिं उच्चयग्गिस्सामि ! ”

तप ये अरहा अरिदुजेमी कण्ह वासुदेव र्वं 20  
 बपासी ।

“ र्वं कलु कण्हा ! बारपार्व वयरीय सुरमिरी-  
 वापयकोवमिद्वाय अम्मापिअमियगविण्णजे रामेवं  
 वरुदेवेय सविं वाहिजवेयाविं अमिमुवे सोहिदिह  
 पामोक्खार्वं” पक्खं पक्खं पक्खं पक्खं पक्खं पक्खं 25

- पुंसुहूरं संपत्तिपुं कोर्मव्यवकाजने नमोहरपावदस्त  
 महे\* पुडविसिद्धापहूप पीपवत्यपच्छादयसरीरे अण-  
 कुमारैर्बं तिक्छेर्बं कोर्द्विपमुक्छेर्बं ह्युना वामे  
 पादं पिदे समान काष्ठमासे काष्ठं किष्वा तच्छा-  
 5 वस्तुपपमाय पुडपीप उग्गच्छिप नरप वेरवच्छा-  
 उवयग्निहिमि ।

- तप न कण्ठे वासुरेवै अण्णमो मरिदुभमिस्त  
 मंतिप पपमहु सोच्छा मिसम्म ओइय\* [आव] सिपाइ ।  
 कण्ठाइ । मण्ठा मरिदुवेमी कण्ठे वासुरेवै  
 10 पच वयस्मी मा षं तुमं व्वाणुत्पिया । ओइय [आव]  
 सिपाइ । पचं वणु तुमं व्वाणुत्पिया । तच्छामो पुड  
 बीमा उग्गच्छिभामो मचंठरं\* उव्वहिता इहव वंडु  
 बीने भारह वासं भागमेमाय उव्वप्यिपीप पुंवेसु\*  
 उव्वपपमु मयंवुवारे वारसमे मयमे वामं अण्ठा मणि-  
 15 समि । तप्य तुम वडुई वासाई केवसपरिवागे पाउवेत्ता  
 मिग्निहिमि [५] ।

- तप न सं कण्ठ वासुरेवै अण्णमो मरिदुवे  
 मिस्त मंतिप पपमहु सोच्छा मिसम्म इणुहु [ ]  
 वण्णउइइ । मण्णउहिना वण्णइ । वणिगता तिथीं पिइइ ।  
 ( ) पिहिना मीहणार्थं कण्ठ । कणिता भारहं मरिदुवेमि  
 वंडु नममं । वहिता नममिना नमोच वामिसेवके  
 इण्णि इण्णइ इण्णहिना उव्वव वाग्घीं नवरी वेवेव  
 वच गिह नवव उपागण । ममिसंयवववाभा पच्छोउइइ ।  
 उव्वव वाहिन्वा उव्ववाववाला उव्वेव वण मीहासव

तेभ्येव उवागच्छह । उवागमिता सीद्वासववर्षसि पुन  
त्यामिमुहे निसीयय । निसीयता कोट्टुवियपुरिसे सरा  
वेह । सरावित्ता एवं वयासी ।

“ गच्छह जे तुप्पे देवाणुप्पिया । वारवार्थ  
वपरीय सिपाइग [आव] उवपोसेमाणे एवं वयह । 5  
' एवं वसु देवाणुप्पिया । वारवार्थ वपरीय नवओपय  
[आव]० भूयाह सुवगिगीवायणमूसाय विभासे मवि  
स्तर । तं ओ जे देवाणुप्पिया । इच्छह वारवार्थ वप  
रीय रया वा सुपरया वा रंसरे तडवरे माईविय  
कोट्टुवियम्मसेही वा वेपी वा कुमाणे वा कुमारी 10  
वा मरहओ अरिदुणेमिस्स वंतिप मुंहे [आव] पय्यह  
त्तय, त एवं कण्हे वासुवेवे विसरहैह । पच्छातुरस्स  
वि प से वडापविठं वित्ति वणुवावह । महया इदि  
सद्धारत्तमुदयय प से निम्मावर्धं करेह । दीर्घं पि  
तच्छं पि घोसवयं घोसेह । घोसित्ता मयं एवं 15  
पय्यप्पिणह ।”

तय एवं ते कोट्टुविय [आव] पय्यप्पियंति ।

तय एवं सा पडमावर्धं वरी मरहया वंतिप  
वम्म सोप्पवा निसम्म हत्तुह्णं [आव] द्वियया मरह  
अरिदुणेमि वंवर वमंसर । वंविता नमंसित्ता एवं 20  
वयासी ।

“ सरहामि जे मते । निम्मायं पावयय [ ] । से  
अहेयं तुप्पे वयह । जे नवरं देवाणुप्पिया । कण्हे

बामुर्देवं बायुच्छामि । तय नं नई देवायुष्यिपस्स  
 भंतिप मुंहा [आय] पण्णयामि । महासुहं देवायुष्यिमा !  
 मा पडिबंभं करेह ।

- तय नं ता पडमारई देवी यम्मिर्षं आयण्णवई  
 5 दुच्छदिता जेजेव पारवई नयटी जेजंभ तय गिदे तेजेव  
 उवायण्णह । उवायमिता यम्मिवाजी ज्ञायामो पण्णो  
 कर ।<sup>१३</sup> पण्णोच्छदिता जेजेव कण्हे बामुर्देवे तेजेव  
 उवायण्णह । उवायमिता करण्ण [ ] मडिंजि कहुं  
 हवं कयासी । इण्णामि नं देवायुष्यिमा । तुम्मेहि  
 10 अम्मणुज्जाया समाणी मण्णमी मरिडुबंमिस्स भंतिप  
 वेहा [आय] पण्णयामि । महासुहं देवायुष्यिमा । मा  
 पडिबंभं करेह ।

- तय नं ते कण्हे बामुर्देवे कोइदिप वडावेर ।  
 महादिता एवं कयासी ।<sup>१४</sup> चिप्पामेव पडमारईय  
 15 मण्णं मिक्खमणामिमेयं उवडुवेह । उवडुदिता एव-  
 मायत्तिपं पण्णयिणह ।

तय नं तं आय] पण्णयिण्णति ।

- तय नं नं कण्ह बामुर्देवे पडमारई देवी पई  
 देवि दुक्कहं अण्णमणं मोक्खण्णकम्म [आय] महा  
 1 मिक्खमणामिमेयं यम्मिभिह । यम्मिदिजिता सण्णवई

३ ३ १० पण्णयाम् ४ ABCDE कण्ण

० ६१ mark h m, t e deletion

1 १ ५५१ वण्ण दुईदि be follows the

कारिभूमसिध करेह । करिछा पुरिससहस्रबाहिर्नि  
 सिधियं दुरुद्धेह ।<sup>56</sup> दुरुद्धिछा बारवर्षं नपरीर ममं  
 ममेधेन निगगच्छ । निगमिछा जेनेब रेवपय पम्पय  
 जेनेब सहस्रवज्जे उज्जवाजे तेनेब उबागच्छ । उवाग  
 मिछा सीयं ठवेह । पठमावर्षं देवी सीयामो पच्छोठह । 5  
 पच्छोठहिछा जेनेब अरहा अरिदुजेमी तेनेब उबाग  
 च्छ । उबागमिछा अरुं अरिदुणमि तिक्कमुत्तो थापा  
 हिचपपाहिचं करेह । करिछा बहह नर्मछा । पैदिछा  
 नर्ममिछा बहं बपासी ।

“ एत जं मंत ! मम अप्यामहिंसी पठमावर्षं 10  
 नामे देवी इहा कंठा पिया मणुण्या मणामिरमा<sup>57</sup>  
 [जाय] किमंग पुण पासवयाप<sup>58</sup> । तणं अहं देवाणु  
 पिया । सिस्सिमिक्खं इत्थमि । पडिष्ठांतु नं  
 देवाणुपिया ! मिस्सिमिक्खं । अहासुवं देवाणुपिया ।  
 मा पडिर्वं करेह । ” 15

तए जं सा पठमावर्षं उत्तरपुरच्छिमं द्विती  
 मावर्षं<sup>59</sup> अचक्रमह । अचक्रमिछा सपमेव समरथाउंकारं  
 ओमुपर । ओमुयिछा सपमेव पंचमुद्धियं ज्येवं करेह ।  
 करिछा जेनेब अरहा अरिदुजेमी तेनेब उबागच्छ ।

56 A दुस्सेति BC अद्यै [ति] इ D दुरुद्धेति E  
 एतेति 57 E मणुण्य मन्मथ ममिण्य which is wrong  
 the text acc. to A B C D

58 A उत्तरपुरच्छिमे द्वितीयाये B उत्तरपुरच्छिमं  
 द्वितीयायं others give the former or the latter  
 E उत्तरपुरच्छिमं wrong

इवायमिच्छा भवति अदिपुत्रेति चरु नमस्तु । चरिषा चरि-  
सिद्धा एवं चयासीत् । \*आश्रित [आव] चम्भमारुचिषा ।

- तप च अरुहा अदिपुत्रमी पठमार्च रवीं सप-  
मेव पञ्चाशे । पञ्चायिच्छा सुयमेव सुंवावे । सपमेव  
५ अस्मिन्वीय अज्जाप मिस्तिपि वस्य । तप च सा  
अस्मिन्वीय अज्जा पठमार्च रवीं सपमेव पञ्चाशे [आव]  
संजमियत् । तप च सा पठमार्च अज्जा जाया । ईदि  
पास्तदिया [आव] गुत्तर्चमयारिषी । तप च सा पठमार्च  
अज्जाप अस्मिन्वीय अस्तिप सामाएयमारुपां पञ्चारस  
१० अगां अदिम्भ । बहुहि अज्जापठमममसमदुवाससेहि  
माससमासजमपहि विविहेहि तपोरुम्मेहि अप्याव  
भावेमाया विहर । तप च सा पठमार्च अज्जा बहु  
पठिपुण्यां बीम वामा सामन्त्यपरियानं पाठय ।  
पाठयिच्छा मासिषाय संछेद्व्याप अप्याव सुसे ।  
१५ अमिच्छा मदि मत्तां अथमप्यार केर । केरिच्छा  
अन्तद्व्याप कीण नगामावि [आव] तमहुं व्यायेहे ।  
अदिमुत्सामहि मिच्छा [५] । \*para 9)

- तत्र कासेण तर्जं नमपयं चारुर्वा, रेवपयं  
उज्जाप नैवणवज । नन्व च चारुर्वापि नवरीय कवे  
२० वामुरेव । तम्म च कण्डम्म वासुद्वस्स गोरी रेवी  
वण्णमा अरुहा समासह । कण्ड विग्यह । गोरी

\* १ अथनाथी t E d ops चरु the  
A 61 १ अथपेव all others  
अथनाथ Th t ill w BCE A मु-  
माय जाय 1) साज्जाव मज्जाव जाय 63 ( ) is ignored  
ca ) 1 M

अहा पठमावर्त्तं तदा विम्वया । भग्मच्छा । परिता प  
 विम्वया । कण्ठे वि । तप षं सा गोरी अहा पठमावर्त्तं  
 तदा विम्वन्ता [आष] सिद्धा [५] । एव गन्धारी<sup>१५</sup> ।  
 छन्दसा । सुमीमा । संबवर्त्तं । सन्धमामा । दण्डिणी ।  
 अह वि पठमावर्त्तसुरिसामो । अह भग्मयया । [Sūtra 10] 5

तेषां काष्ठेषां तेषां समर्थं वात्सर्यनयरीय  
 रेवपय तद्वनचचे कण्ठे वासुदेवे<sup>१६</sup> । तत्प षं वात्सर्यं  
 नयरीय कण्ठस्त वासुदेवस्त पुष्टे संबवर्त्तं देवीय  
 नस्य सैवे नामं कुमारे होत्या [मर्हीक] । तस्त षं  
 संबस्त कुमारस्त मूकसिरी नाम भारिया हात्या 10  
 [ वण्णलो] । अहा समोसहे । कण्ठे विम्वय । मूकमिरी  
 वि विम्वया । अहा पठमावर्त्तं । “अं नवर देवापुम्विया ।  
 कण्ठं वासुदेवं आपुण्णमि<sup>१७</sup> [आष] सिद्धा । एव मूक  
 दसा वि । एकमो वग्यो । [ Sātra 11 ]



## [ छठो वग्गो ]

माह । सट्ठस उक्खेयस्सो ॥

महर् सौमस मज्झपपा पण्यत्ता<sup>१</sup> ॥ त जहा ।

मर्का किंमये सेव योगरपाणी य कासपे

समए पिइरे सेव केसासे हरिंरणे ॥

वारनमुईसणपुण्णायइसुप्पमरसुपट्ठे महे

भासुत्त माह भयवस्से मज्झपपा<sup>२</sup> व सोमसये ॥<sup>१११</sup>

१ उह मासस मज्झपपा पण्यत्ता [०] पदमस्त  
मज्झपपम्म के महु पण्यत्ता ? ।

10

तज कासेच तेच समएच समये मयई  
महावीरे भाविकर गुणमिअए [आवा] चिहरह । परिस्र  
निमाया । तए च म मर्का गहाचई इमीसे कएए  
सुद्ध । जहा पण्यत्तीय मयएच सहेव एमा वि जेइ  
पुत्त हुइजे उवेत्ता पुग्गिमहस्सवादिचीए सीपाए वि

० A 20 215 2166 वयत्त 66 E reads  
महा १ मज्झा B नर्का C मयसी or मय D नर्वा.

Th n n b i the i anunity of Mā.  
C 3 B r t if i follows g remarks p. 85

i t मयवि m मयत्त t i m of th name

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p h p s for मय वि s Th x t are m

it n i विज्झ विज्झये or विज्झिय

B h th 22 e ry corrupt in all

i ot D i t led pon D and E

t t i t e t t t

कर्कते [आद्य] मयगारे आद्य [ईरियासमिणः] । तय न  
 से मर्काई मयगारे समयस्य मयगमो महावीरस्स तहा  
 क्कपाय वेराणं अतिथि समारयमायाई एक्कारस मयाई  
 महिरअर । सेसे अहा वंयगस्स । गुणरयण तयोक्कम्म ।  
 सोमसपासाई परियामो । तहेय विउळे सिडे । किंक्कमे 5  
 वि एवं वेय [आद्य] विउळे सिडे । [ Sūtra 12 ]

तर्हं काळेणं तर्हं समयस्य । रायगिहे । गुण  
 सिअय वेराय । सेयिय राया । वेहण्णादेवी [वण्णमा] ।  
 ताय वं रायगिहे मञ्जुपय नामे माळगारे परिवसस  
 ( महे [आद्य] परिमूय ) । तस्स वं मञ्जुपयस्य 10  
 माळायारस्स वंजुमई नामे मारिया होत्या [सुमाळाः] ।  
 तस्स वं मञ्जुपयस्स माळायारस्स रायगिहस्स नय  
 रस्स बहिया कय वं मई एरो पुण्णायमे होत्या  
 किण्हे [आद्य] निउरंक्कमूय<sup>68</sup> वसस्सवण्णकुसुमकुसुमिय  
 पासाय [४] ।<sup>69</sup> तस्स वं पुण्णायमस्स अनूरसामिहि तत्थ 15  
 वं मञ्जुपयस्स माळायारस्स तज्जयपज्जयपरिपज्जयागय  
 मयेगकुसुमपुरिसपरंपरायण मोगारपाविस्स अक्खम्स  
 अक्खाययणे होत्या । पोराये दिण्णे सण्णे अहा पुण्य  
 महे । तत्थ वं मोगारपाविस्स पडिमा वयं मई पठ  
 सइस्सपिप्फण्णं अयोमयं मोगारं पहाय विहर । तय 20  
 वं से मञ्जुपय मायागारे वाळयमिह वेव मोगारपावि

68 E reads कहे वाय निउरंक्कमे, the com-  
 ment. ■ the same किण्हे etc. A किण्हे वाय निउरंक्कमे  
 BCD as in the text. 69 A. वासविहे BCD कया  
 तीहे E पण्णसीए Cf. foot-note 10 p. 2.

अप्यनमसं यद्वि होत्या । कङ्काकङ्कि पत्थिबपिडमार्  
 रोण्डर । गन्धिच्छा उपगिहामो भयपामो पङ्किविषममर ।  
 पङ्किविषममिता केजेव पुष्करामे तेजेव उवायच्छर ।  
 उवायमिता पुष्कुर्यव करे ।<sup>71</sup> करिता मन्पाई बपार्  
 5 पुष्कार गहार । गन्धिच्छा केजेव मोमारपाथिस्स अन्वा-  
 ययि तेजेव उवायच्छर । उवायमिता मोमारपाथिस्स  
 अन्वास्स महरिई पुष्कुर्यव करे । करिता अन्तुपा  
 यगिह पजाम करे । ततो पच्छा रायमारपिडि  
 विन्ति कन्पेमाणे विहर ।

- 10 तत्त नं उपगिहे नयरे अङ्किया नामं योही  
 पन्विह (मङ्गा [आह] परिमुत्ता) नं कयसुक्का  
 वाधि होत्या । तत्त नं उपगिहे नयरे अन्वया कवार  
 पमोइ सुहु वाधि होत्या । तत्त नं से अन्तुयव मन्पा-  
 गारे कन्क पमूयतयेई पुन्केई करई ' इति कहु  
 15 पञ्चसुक्कात्तमयंति वंजुमई मारियाए सङ्गि पत्थि-  
 अपिडमार् रोण्डर । गन्धिच्छा उवायो गिहामो पङ्कि-  
 विषममर । पङ्किविषममिता उपगिह नयरे मन्पेमयेव  
 निमाच्छर । निम्पमिता केजेव पुष्करामे तेजेव उवा  
 यच्छर । उवायमिता वंजुमई मारियाए सङ्गि पुष्क  
 20 कय करे । तत्त नं तीसे अन्विवाए योहीए उ गोङ्किछा  
 पुरिता केजेव मोमारपाथिस्स अन्वास्स अन्वाययये

70 A पङ्किविषमर thought later विन्ति  
 BC वरिस्सपङ्किमि D पङ्किविषममि E पङ्किविषमर  
 later विन्ति 71 Ma. III muddles all along this  
 par onward and the next. 72 A वजुयवपिडि B  
 वजुयवपिडे C D अन्तुयवपिडे E वंजुयवपिडे

तेजोऽ उवागया अभिरममाया चिद्वृत्ति । तप न से  
 मग्नुष्य मास्त्रागारे वंशुमईर मारियाए सदि पुष्पुष्य  
 करे । अमाई वगाई पुष्पुष्य गद्याय केजेव  
 मोमारपायिस्त अफजम्स अफजाययमे तेजेव उवागच्छ ।  
 तप न छ गोद्विहा पुरिहा मग्नुष्य मास्त्रागारे 5  
 वंशुमईर मारियाए सदि मग्नुष्य पाति ।  
 पातिहा अफजम्स वंश वपाटी । ६ तप न  
 देवागुपिया । मग्नुष्य मास्त्रागारे वंशुमईर मारियाए  
 सदि इह इज्जमागच्छ । तं सेव कानु देवागुपिया  
 मग्नुष्य मास्त्रागारे मग्नुष्यपयपय १० करेता 10  
 वंशुमईर मारियाए सदि विरहाई मोगमोगाई मुग्गमा  
 पाय विरहाय १० ति कहु वपमई अफजम्स  
 पडिमुनेति । पडिमुपिहा कवाइतरेसु भित्तुफति ।  
 निम्माका निम्माका तुविणोपा पण्डिया चिद्वृत्ति । तप  
 न से मग्नुष्य मास्त्रागारे वंशुमईर मारियाए सदि केजेव 15  
 मोमारपायिअफजाययमे तेजेव उवागच्छ । मास्त्रेव पयामे  
 करे । महरिई पुष्पुष्य करे । १० अग्नुपायपडि  
 पयामे करे । तप न छ गोद्विहा पुरिहा इवद्वस्त  
 कवाइतरेद्विहो निमाच्छति । निमामिहा मग्नुष्य  
 मास्त्रागारे सेवति । सेविहा अफजम्सपयपय करेति । 20  
 वंशुमईर मास्त्रागारीए सदि विरहाई मोगमोगाई  
 मुग्गमाया चिद्वृत्ति ।

तप न तस्त मग्नुष्यपस्त मास्त्रागारस्त  
 मयमम्मतिव [४] । ६ वंश कानु वंश वाद्यमिदं वेव

73 The majority of MSS. अवगच्छ- E  
 अवगच्छ while comment in the same MSS.  
 74 A मग्नुष्य BC अफजम्स D वंश-E मग्नु  
 foot-note 72

मोगगरपाणिस्म्य भगवतो कल्लार्द्धि [आव] कप्येमाणे  
विहरामि । ते अहं ते मोगगरपाणी अकळे इह संविहरि  
होन म ते किं ममं एवाकथं मातरं पावेग्गमानं  
पासत । ते नत्थि पं मोगगरपाणी अकळे इह संवि-  
हरि । सुप्पने ज एस कहु ।

अथ म ते मोगगरपाणी अकळं मज्जुप्यसत्त

- ५ मात्तागाणस्म अयमेवाकथं अयमन्धियं [आव] विहायेता ।  
मज्जुप्यसत्त मात्तागाणस्म मरीरय मज्जुप्यमिस्स । मज्जु-  
प्यमिस्सा तद्धनद्धनइस्म कथां विहर । विहरिता त एव  
सहस्सविपण्णं अयोमय मोगगरं नेण्णु । नेण्णुत्ता ठे इ  
न्धिमत्तम पुत्तिं पावत । तव पं से मज्जुप्यसत्तमाप्पारे  
१॥ मात्तागाणिथा अकळणं चण्णारुं समाने रायमिहस्म  
मगास्म परिपण्णं कल्लार्द्धिं उ इन्धिमत्तमे पुरिसे  
पाणमाज विहर ।

रायमिह मयर (मिपाइण [आव] महापइणोत्त)

इत्ता मात्ता मोगगरपाणस्म अयमाकथं [अ] । ' इत्तं मज्जु

- १५ इत्तं पि या अकळं मात्तागारे मोगगरपाणिना  
अप तां समान रायमिह मयर विहिया उ इन्धिमत्तमे  
पुत्तिं पाणमाज विहर ।

अथ ते २ मण्डिण राया इमासे कइए मय्ठे  
मय्ठं वात्तिथ मरावेह । मरावेभा वरं वपासी ।

३ एत्तं मयागाणिथा मज्जुप्यसत्त मात्तागारे [आव]  
पाणमाज उ विहर । न मा ज मूप्पे देह कहुस्स वा  
मगास्म ज राणिथस्म वा पुत्तिं पावत वा मइए मरं  
मिमाहण । मा ज मय्ठं मरीरय पावती मविस्स ।

सि कहु होचर्ष पि तचर्ष पि घोसपयं घोसेइ । घोसेता  
जिप्यमेव ममेयं पच्छजियणइ । ”

तए नं ते कोहुविष० [आब] पच्छजियणस्ति ।

तए नं राणगिहे नगरे सुरसमे नामं सेही  
परिवसर [बहे] । तए नं से सुरसमे समणोपासए 5  
बावि होएए, “अमियपसीबासीधि [आब] विहरए । तेयं  
काळेयं तेयं समणसमणे मगरं [आब] समोसडे [ ]  
विहरए । तए नं राणगिहे नगरे (सिपाइग [०] बहु  
अयो) जण्यमण्यस्स एवमाएकए [ आब ] । “ किम्य  
पुण विपुलस्स महुस्स एवमाए [०] । ” एयं तस्स सुरं 10  
सवस्स बहुअण्यस्स अंतिए एयं साण्णा निसम्म अयं  
अम्मत्थिय [५] । “ एयं कल्लु समणे [आब] विहरए ।  
तं मच्छामि । नं [ ] बंधामि [ ] । एयं संपहेइ । संपेहिता  
जेमेव अम्मापियरो तेमेव उवागच्छइ । उवागमिसा  
करपछ [०] मज्झिं कहु एयं बयासी । “ एयं कल्लु 15  
अम्मपामो । समणं [आब] विहरए । तं गच्छमि । नं  
समणं मगरं महावीरं बंधामि नमंतामि [ आब ]  
पम्हुवासामि ।

तए नं सुरसंयं मेहिं अम्मापियरो एयं बयासी ।  
“ एयं कल्लु पुत्ता । मग्गुणए माअगारे [आब] पायमाणे 20  
विहरए । तं मा नं पुत्ता । समण मगरं महावीरं बंध  
दिमाच्छमहि । मा ये तव सरीरपस्स पावसी मविस्सइ ।  
तुमणं इहए येव समणं मगरं महावीरं बंधाहि  
नमंसाहि । ”

- तए वं सुएसणे सङ्गी अम्मापियरे<sup>१०</sup> एव  
 बयासी । दिण्ण अई अम्मयाओ<sup>१०</sup> समभं यएवं  
 महावीरं इहमाणव इह पत्त इह समोसहं इह यए वेव  
 बदिस्सामि । तं गच्छामि वं अई अम्मयाओ ।  
 ९ तुम्मेहि अम्मकुण्णाय समान अगव महावीरं बंदए ।<sup>१०</sup>

तए वं सुवमभं तहि अम्मापियरे आइ ना  
 मकापनि बह्नि भाववयाहि [४] [आव] पदवेत्तए ताइ  
 वए बयासी । अहासुई वेवाणुप्पिवा । मा पडिक्कं  
 कराइ ।

- ११ तए वं व सुवमभं अम्मापियरे<sup>११</sup> अम्मपु  
 ण्णाय समान ण्हाव सुवप्पा वेसाई [आव] लरीरे<sup>११</sup>  
 मयाआ गिहाणा पडिक्कम्मइ । पडिक्कम्मिवा  
 पायविहाग्गारणे गयगिई तएवं मम्हंमम्हं  
 विमाच्छइ । गिगमिवा अस्सइस्स अस्सवाययस्स  
 १२ अद्दमाम्भतणे अणव गुणमिस्सव वेएव जेवेव समभं  
 अगव महार्षीव तथेव पहाग्गव तमआइ । तए वे  
 अ मागाग्गार्पा अक्ख अग्गव समजावामयं अद्दसा

मंतेषु बीर्बयमार्थं पास्त । पासिता मासुक्ते [५]  
 तं पञ्चस्तद्वस्त्रपिप्पल्वं मयोमयं मोमार्तं दत्तासेमाये  
 उद्धाकमाये जैवेव सुर्वसुजे समवासासप  
 तेजेव पद्मारेत्य समवाय । तप यं से सुर्वसप  
 समवासासप मांमारपाणि अन्तं पञ्चमार्थं पास्त । 5  
 पासिता मदीय मत्तये मणुमिगो मफमूमिप मत्त  
 छिप जसंमते बत्वंतेण मूमि पमग्ज्ज । पम्मग्ज्जत्ता  
 करपसपरिमादियं सिरसायत्तं वसमई मंज्जि मत्तप  
 कटु<sup>११</sup> एवं यपासी । “नमोऽत्यु तं मत्तंतावं [आय]  
 मंपत्तावं । नमाम्भु यं समजस्त [आय] उपविठका 10  
 मस्त । पुंवि पि \* यं मप समजस्त मगज्जो महा  
 बीरस्त मंतिव वृत्तप पायाववाय पञ्चफन्नाय आवग्गी  
 वाय । वृत्तप मुत्तावाय, वृत्तप मविज्जादाणे, उदात्त  
 होले कट्ट आवग्गीवाय । इच्छापत्तिमाये कप आवग्गीवाय ।  
 ठ इत्थं पि तस्सेय मंतिमं सत्तं पायाववाय पञ्चफन्नामि 15  
 आवग्गीवाय । मुत्तावाय मत्तादायं मेडुवं परिम्वह  
 पञ्चफन्नामि आवग्गीवाय । सत्तं कोई [आय] मिच्छ  
 ईसपमत्तं पञ्चफन्नामि आवग्गीवाय । सत्तं मत्तं  
 पावं आवमं साहमं जग्गियई पि आव्हाव पञ्चफन्नामि आव  
 ग्गीवाय । जह व वत्तो उवसम्माधो मुच्चिस्सामि तो 20

85 Ms. giv this कर्वाव पक्की details  
 incorporated from the commentary III E व  
 other Ms. in some text where this passage  
 occurs e g बोधयत्तु Saru's edition P 70  
 Sūtra 87 ६



मे कप्येह पारेत्तर । अह जो एतो उक्कसम्मामो मुण्णि  
 म्मामि तथा मे तथा पक्ककखाए वेव । ” ति अह  
 मागारं पडिमं पडिवात्तर ।

तए जं मे मोमारपाणी उक्कमे तं पक्कसहम्म

- ५ जिण्णम्म अपोमयं मोमारं उक्काळेमाये उक्काळेमाये जेवेव  
 सुदंसये समकोवासो तणेय उवायए । नो वेव जं  
 मंजाएर तएसा सममिपडित्तर । तए जं जं मोमारपाणी  
 उक्कमे सुदंसये समकोवासये मम्मको समतामे  
 पणिषाळेमाये परिषोळेमाये जाहे नो वेव जं  
 १० मंजाएर सुदंसम्म समकोवासये तएसा सममिपडित्तर,  
 ताहे सुदंसवम्म समकोवासवरत्त पुरयो सुपक्क  
 मपडिदिनि निक्का सुदंसये समकोवासये अपिमिसार  
 दिहीर सुचिरं त्रिक्कत्त । निरिक्कत्ता अम्मुक्कस्स जा  
 मायाग्गम्म मगीर बिप्पउत्तर । बिप्पउत्तरा तं पक्कसहम्म  
 १५ जिण्णम्म अपोमयं मोमारं गहाए जामेव दितं पाउप्प  
 तामेव तिम पडिगए । तए जं से अम्मुक्क मासागारे  
 मासागाजिजा उक्कमे बिप्पमुक्के समाये एत ति  
 एग्गिय नि मम्मगाहि तिवात्तर ।

ता जं मग्गम्म समकोवासये निरुत्तरगा  
 मिति उक्क पणिप एग्ग ।

तए जं मे अम्मुक्क मासागारे ततो मुद्धं  
 तरए मायाग्ग समाये उक्क । उद्धत्ता सुदंसये समको  
 वासये उक्क वगामी ।

तत्र न से सुर्वसणे समजोबासण अज्जुजणं  
माळागारं एवं वयासी ।

“ एवं अज्जु देवाणुप्पिया । अहं सुर्वसणे तामं  
समजोबासण अग्निगयत्रीपात्रीये गुणसिद्धय येएण समणं  
मगणं महावीरं येएण सपत्थिय । ” 5

तत्र न से अज्जुजण माळागारे सुर्वसणं समजो  
बासणं एवं वयासी ।

‘ तं इच्छामि नं देवाणुप्पिया । अहमग्नि तुमए  
सद्धिं समणं मगणं महावीरं वंदिस्सण [ जाय ] पञ्चुपा  
सिद्धय । अहासुहं देवाणुप्पिया । मा पडिबर्णं करेह । ” 10

तत्र न से सुर्वसणे समजोबासण अज्जुजणं  
माळागारेणं सद्धिं जेयेव गुणसिद्धय येएण जेयेव समणे  
मगणं महावीरे तेयेव उवागच्छह । उवागमिस्सा अज्जु  
जणं माळागारेण सद्धिं समणं मगणं महावीरं तिक्खु  
त्तां [ जाय ] पञ्चुपासाह । तत्र न से समणे मगणं महा 15  
वीरे सुर्वसणस्स समजोबासणस्स अज्जुजणस्स माळा  
गारस्स तीसे य [ ० ] धम्मकहा [ ] सुर्वसणे पडिगए ।

तत्र न से अज्जुजण माळागारे समणस्स मय  
वभा महावीरस्स अतिथं धम्मं सोच्चा निसम्म  
[ इह\* ] । ‘ सद्धामि नं मेते । निमोर्णं पापयणं 20  
[ जाय ] अज्जुहेमि । अहासुहं देवाणुप्पिया । मा पडिबर्णं  
करेह । ”

तत्र न से अज्जुजण माळागारे उच्छा [ ] सय  
मेय पंचमुट्ठिणं कोयं करेह । करिस्सा [ जाय ] अणगारे  
जाय [ जाय ] सिद्धय । तत्र न से अज्जुजण अणगारे 25  
नं येव दिवसं सुंवे [ जाय ] पण्णए तं येव दिवसं

समग जयव महावीरं वंद्यु नमस्तः । वैदित्वा तत्रस्थितम्  
 इमं वधारथं भविष्यद् उच्यते । ५ कथ्यते मे  
 जायन्तीयाय तु छत्रं यन्निमित्ततः तत्रोक्तमेवं न  
 तान् मादमायस्य विदित्वा सति कहु मयमेवाहं  
 भविष्यद् भगवन् । भगवन्विज्ञात्वा जायन्तीयाय [आय]  
 विद्वत् । तत्र न ते मरुत्तुष्य भगवन् छत्रं त्वमप्य  
 गच्छसि तदाह योनिर्मितं मरुत्तुष्यं करो । उदा  
 सायमसामा [आय] मरुत्तु ।

तत्र ये ते मरुत्तुष्यं भगवन् छत्रं त्वमिदं कुरु  
 १० उच्यते जाय। मरुत्तुष्यं बह्वे ह्येषां य पुरिषा य  
 इहना य महता य जुवाणा य वर्षं वयासो । ५ इमे  
 म पिता मासि । माता मारिषा । माया भतिषी मरुत्ता  
 पुन रुषा सुता । इमेण मे कनकवरे  
 मरुत्तुष्यं भगवन् मासि । सति कहु मयमेवाहं

१५ भगवन्विज्ञात्वा जायन्तीयाय विद्वत् । तत्र न ते मरुत्तुष्यं भगवन्  
 तदाह योनिर्मितं मरुत्तुष्यं करो । उदा सायमसामा [आय] मरुत्तुष्यं

तेसि मयसा हि अपइस्समाणे सम्मं उइह सम्मं कमर  
 तित्तिक्कमर भइपासेइ । सम्मं सहमाणे । } रायगिह  
 मपरे उक्कणीपमग्गिमकुसाई भइमाणे उइ मत्तं उइह  
 सो पाव न उमर । उइ पाव सो मत्तं न समर । तए  
 न से मउमुपए मासमागारे मणीये अपिमये मउमुसे 5  
 मयारहे अपिसमी अपरित्तओणी मउर । भइत्ता  
 रायगिहओ मगएओ पइत्तिक्कमर । पइत्तिक्कमिन्ना  
 नेवेव गुणसिद्धए वेएव वेवेइ समये मयवं महावीर  
 ( उइ गोपमसामी [आव] ) पइत्तिसेइ । पइत्तिन्ना  
 समयेवं मगएया महावीरेवं मयमुज्जाए ममुज्जए [४] 10  
 बिसमिव एवममूएवं मयामेवं समाहारं माहारेइ ।

तए मं समये मयवं महावीरे मयएया रायगिहे  
 पइत्तिक्कमर । पइत्तिक्कमिन्ना इहि मयएव बिहर ।  
 तए मं से मउमुपए मयगारे तेन आउहेवं<sup>१३</sup> ए  
 सेवं एमाहिपमं महापुमागेवं तवीकम्मोवं मयामं 15  
 मावेमावे मउमुपये उम्मासे सामग्गपरिपारं पाउमर ।  
 पाउमिन्ना मउमासिपाए सउहेएयाए मयामं पुसेइ ।  
 पुसिन्ना तीक्ष्णं मत्ताई मयसपाए उरेइ । उदिन्ना  
 उस्सइए कीए [आव] सिसे ॥<sup>१४</sup> [Sūtra, 13]

तेवे काहेवं तेन समएवं रायगिहे मगरे इए 20  
 सिद्धए वेए । सेमिए राया । कासवे नाम माहएवं

93 उउहेवं and ओउहेवं both are found  
 in the MS 94 D is systematic in giving the  
 end of the मयएव all through her उस्स रायए  
 तीक्ष्णं मयसवं उउए ।

परिचर । अहा मर्काई । खोखस्त बासा परिचामो ।  
विपुले सिद्ध ।

एवं क्षेत्रप वि गाहाबाई । नवरं कार्यही<sup>१०</sup>  
नयरी । माकम बासा परिचामो । विपुले पण्यर सिद्धे ।  
एवं धिरहरे वि गाहाबाई । कार्यहीर नपरीर । 5  
माकम बासा परिचामो । विपुले मिद्धे ।

एवं देव्यास वि गाहाबाई । नवरं सारोप नवर ।  
बाकम बासा परिचामो । विपुले सिद्धे ।

एवं इनिर्बन्धे वि गाहाबाई । सारप । बाक  
बासा परिचामो । विपुले सिद्ध । 10

एवं बाकप वि गाहाबाई । नवरं रायनिदे  
नगरे । बाकम बासा परिचामो । विपुले मिद्ध ।

एवं सुर्गमये वि गाहाबाई । नवरं बायिबायामे  
नगर । सुर्गमायक बाय । एवं बासा परिचामो ।  
विपुले मिद्ध । 15

एवं पुणममह वि गाहाबाई । बायिबायामे नगरे ।  
पुणमासा परिचामो । विपुले मिद्ध ।

एवं मुमकमह वि गाहाबाई । नाकन्धीर नप  
नीर । बहुवामा परिचामो । विपुले मिद्ध ।

एवं नुपकह वि गाहाबाई । नाकन्धीर नपरीर । 02  
नक्तर्बाय बासा परिचामो । विपुले मिद्धे ।

एवं मंह वि गाहाबाई । रायनिदे नगरे । बहु  
बासा परिचामो विपुले मिद्ध । [ ७८ २. १४ ]

तेषं काष्ठेषं तेषं समर्थं पोष्ठासपुरे नगरे ।  
 सिरिष्ये उम्हाये । तस्स तं पोष्ठासपुरे नगरे विजये  
 नाम पया होत्था । तस्स तं विजयस्स एणो सिरी  
 नाम देवी होत्था [वण्णयो] । तस्स तं विजयस्स  
 ६ एणो पुत्ते सिरीय ववोय वत्तय आमुत्त नामं कुमारे  
 होत्था सुमाळे [ ] ।

तेषं काष्ठेषं तेषं समर्थं समये मगव महा  
 बीरे [आव] सिरिष्ये विहर । तेषं काष्ठेषं तेषं सम  
 र्थं समर्थस्स मगवमो महाबीरस्स वेहे अतिवासी  
 ० ईदमूली (अहा पण्यत्तीय [आव] ।) पोष्ठासपुरे नगरे  
 उक्क [आव] अह । इमं व तं आमुत्त कुमारे  
 आव [आव] विमूसिय व्हडि वारण्हि व वारिवाहि व  
 विमण्हि व विमिवाहि व कुमारण्हि व कुमारिवाहि\*  
 व सडि संपरिडुडे सम्मो गिहायो पडिभिक्कमह ।  
 १५ पडिभिक्कमिच्छा केयेव ईदहाये तेयेव उवागद । तेहि  
 व्हडिवारण्हि व [१] संपरिडुडे अमिरममावे अमिरममावे  
 विहर । तव तं मगव गोयमे पोष्ठासपुरे नगरे उक्क  
 [आव] अहमावे ईदहायस्स अदूरत्तामंतेतं बीईवपर ।  
 तव तं से आमुत्त कुमारे मगव गोयम अदूरत्तामंतेतं  
 २० बीईययमार्थ पासह । पासिच्छा केयेव मगव गोयमे  
 तेयेव उवागद । उवागमिच्छा मगव गोयमं र्थं पयासी ।

“के ये मंते ! तुम्हे ? किं या अह ? ।”

तव ये मगव गोयमे आमुत्त कुमार वव ययापी ।

‘अम्हें जे देवाणुपिण्या समखा निर्मोला  
 ईगियाममिया [आव] समघारी उचव० [आव] अहामो ।’

तच जे अहमुत्त कुमारे मयज गोयम बर  
 बघासी ।

एह जे मते तुम्हे जा जे अहें तुम्हें  
 मित्रम कहावसी । ति कहु मयज गोयम अउडी  
 गण्डा गण्डिता जेजव नर गिहें तजव उवापव ।  
 तच जे सा निरिबही मयज पायम वज्जमाव पासर ।  
 पानिस्ता इह [ ] आम्ह्यामो अम्मुहे । अम्मुहिता  
 उवाव मयज गोयम नेजेव उवापया । मयज गोयम  
 निरुबुता भावाहिणपयाहिण वर [२] बिडजेव असव०  
 ४। पडिबिमज्ज । तच जे से अहमुत्त कुमारे मयज  
 गायम बर बघासी ।

कहि जे मते ‘तुम्हे परिबसाह’ ।

तच जे से मयज गोयमे अहमुत्त कुमारे बर  
 बघासी ।

एवें कहु देवाणुपिण्या । मय अम्मापरिब  
 अम्मोवबसव मयज महावीरे आगव [आव] संपाविड  
 कामे इहेव पाणामपुगसव मयजसव बहिषा सिरिबले  
 गज्जाव महापडिमव उवाह उगिगिहता संजमेव  
 [आव] मावेमाणे विहर । तच जे अम्हें परिबसामो ।

तच जे से अहमुत्त कुमारे मयज गोयम बर  
 बघासी ।

१ VI जा न B D वर th comment

२ I 1 I L th say tion जा न १३ D वर

“ गच्छामि त्वं मंते । अहं तुभ्येहि सखि  
समर्थं मगधं महावीरं पापबन्धनम् । अहोसुहृदं देवानु  
ष्यिष्यामि । मा पश्चिन्नयं करोह । ”

तत्र त्वं से आमुत्ते कुमारे मगधया गोपमैर्ज  
सखि केकेन समणे महावीरे तेकेन उवागच्छ । उवा 5  
गमिष्या समर्थं मगधं महावीरं त्विच्छुचो वायाहि  
व्याहिन्नं करोह । करिष्या बन्धनम् [आब] पञ्चुवासर ।  
तत्र त्वं मगधं गोपमै केकेन समणे मगधं महावीरे  
तेकेन उवागच्छ [आब] पश्चिन्नयं करोह । पश्चिन्नयिष्या संज्ञ  
मैर्ज त्वस्ता विद्वत् । तत्र त्वं समर्थं आमुत्तस्व वीसे 10  
य चम्मकहा । तत्र त्वं से आमुत्ते समर्थस्व मगधयो  
महावीरस्व अतिथि चम्म खोच्छा निसम्म इह [आब]  
द्विष्यामि । “ अहं अहरे देवानुष्यिष्यामि । अस्मापियते वा  
पुच्छामि । तत्र त्वं अह देवानुष्यिष्यामि अतिथि [आब]  
पञ्चयामि । अहोसुहृदं देवानुष्यिष्यामि । मा पश्चिन्नयं करोह ” 15

तत्र न से आमुत्ते कुमारे केकेन अस्मापि  
यते तेकेन उवागच्छ [आब] पञ्चयच्छ । आमुत्तं कुमारं  
अस्मापियते एवं वयासी ।

“ बाळे सि [आब] तुमं पुत्ता ! अत्तं दुवे सि  
[आब] तुमं पुत्ता ! किं न तुमं जानसि चम्म ? । ” 20

तत्र त्वं से आमुत्ते कुमारे अस्मापियते  
एवं वयासी ।

एवं अत्तु अम्मयामा । अं येव जानामि तं  
येव न जानामि । अं येव न जानामि तं येव  
जानामि । ”



तद्वत् न न मरुमुत्तं कुमारे अम्मापियरो एवं  
व्याप्ती ।

कह न तुमं पुत्ता ' जं वेव जायसि न  
[आव] वेव जायसि ' ।

5 तद्वत् न न मरुमुत्तं कुमारे अम्मापियरो ०: एवं  
व्याप्ती ।

जायामि अहं मम्मयामो ' अहा जायत्वं अ-  
स्ममरियत्वं न जायामि अहं मम्मयामो ! काहे वा  
काहे वा कह वा हे चिरत्त वा ' । न जायामि अस्म-  
10 याभा केहि कम्मवपणहि जीवा वेरएवतिरिक्क-  
जायिमणुस्सइवेधु उववज्जंति । जायामि थं मम्मयामो ।  
अहा तएहि कम्मवपणहि ' जीवा वेरएव\* [आव]  
उववज्जंति । वच अल्लु अहं मम्मयामो ! जं  
वेव जायामि नं वेव न जायामि । जं वेव न  
15 जायामि तं वेव जायामि । इच्छामि वं मम्मयामो ।  
तुम्मेहि मम्मवुप्पाए [आव] एव्वएत्तए ।

तद्वत् न न मरुमुत्तं कुमारे अम्मापियरो अहे  
नो मचायंनि वडुहि मायवप्याहि ] इच्छामो ते  
जाया दगगिच्चममवि रायत्तिरि पस्सेत्तए । " तद्वत् न

101 ( 1 text 100 102 \E अम्मापियरो BCL  
अम्मापियरो D अम्मापियरो the commentary has also  
bel It अम्मापियरो, r p १११ ११२ ranged from  
११३ अम्मापियरो ११४ अम्मापियरो  
E m t t \A B M 2100 and edition  
f B m t which f r read अम्मापियरो  
११५ \A ११६ It अम्मापियरो B f अम्मापियरो D अम्मापियरो  
११७ F अम्मापियरो

से भासुते कुमारेऽभ्यापिब्रवणमभुपत्तमाये तुसिपीर  
संविहुर । नमिसेभो अहा महाब्रह्मस्स । निष्कमत्तं ।  
[आब] सामाह्यमाहपाई बहिस्सर । बहुर बासाई सा  
यण्यपरियागं गुणरयणं [आब] विपुले सिद्धे ।

तस्य कासेण तर्णं समण्यं वापारसीए नय 5  
रीए काममहाबणे वेदए । तस्य च वापारसीए<sup>104</sup>  
ब्रह्मण्डे नाम राया होत्या । तेर्ण कासेण तर्णं समण्यं  
समये [आब] विहुर । परिसा । नर न से ब्रह्मण्ड  
राया समणस्य मगयणो महावीरस्य अतिथि अहा उदायण  
तहा निष्कमति । नवर वेहुपुत्तं गजे बहिस्सर । 10  
ब्रह्मकारणं मंगार । बह बासा परियागो [आब] विपुले  
सिद्धे ।

एवं अहं । समयेण [आब] सङ्गस्स धमास्स  
अयमेवे पण्यसे ॥ [Sutta 15]

## [ सत्तमो वग्गो ]

15

अहं जे "॥ सत्तमस्स वग्गस्स ब्रह्मणेवमो ॥  
[आब] तेरस्स मग्गपणा पण्यत्ता ॥ तं अहा ।

महा एह मंदर्वा मंदुत्तर मरिसेपिया वेव  
मरुय सुमरुय महमरुय मरुदेवा य अहमा ॥ <sup>105</sup>  
महा य सुमहा य सुजाया सुमणा वि य

20

104 A वापारसी BC वापारसीए D वापारसीए E  
वापारसी 105 A. महा मरुयती वेव मंदुत्तर मरिसेपिया  
मरुय । सुमरुया मग्गमरुय मरुदेवा य अहमा ॥ B. तं महा तं  
मरुयती मंदुत्तर मरिसेपिया वेव । अहमा सुमरुया मग्ग-



आव] सिद्धा । एवं तेरस वि बेबीमो नंदागमेण  
नेयम्बाभा ॥

सत्तमो वग्गो समत्तो ॥ [ Sūtra 16 ]

## [ अट्ठमो वग्गो ]

“ अहं वै ” ॥ वंते ! अट्ठमस्स वग्गस्स उक्कं 5  
वग्गा ॥ [आव] एस मज्झपणा पण्यत्ता । तं अहं  
काळी सुक्कामी महात्थमी कण्ठा सुक्कहा महाक्कहा ।  
वीरक्कहा य वापम्बा रामक्कहा तद्देव य ।  
पिडसेयक्कहा नयमो वसमो महासंणक्कहा य ॥”

अहं [वत्त मज्झपणा] पडमस्स वज्झपणस्स 10  
के मद्दे पण्यसे । । ”

“ एवं कलु मंद् ! तेवं कज्जेवं तेवं समदर्श  
वंसा नार्म नगरी होत्था । पुण्यमदे वेहर । तत्थ वं  
वंपाय नपरीय कोपिय राया [ वण्यमो ] । तत्थ वं  
वंपाय नपरीय सेणियस्स रण्णो मज्झा कोपियस्स 15  
रण्णो सुसमादया काळी नार्म बेबी होत्था [ वण्यमो ] ।  
अहं नया [आव] सामाएयमारयाई वज्जारस वगाई  
अहिउअर । अहिउअर ० [आव] वण्याय भावेमाधी  
विहर । तत्थ वं सा काळी वण्यया कयार वंमेव अ  
उअचन्दा मज्झा तेवैव ववागया । उवागमिच्छा एवं 20  
वयासी ।

इच्छामि वं मज्झामो ! तुम्मेहि मय्यमुण्णाया  
समाणा एय्यावकिं तवं उवसेपउजेतावं विहरेत्तर ।

महासुई देवाणुपिया ! मा पडिबन्ध करेह ।

तह ज मा काछी मज्जा मज्जाबंदजाय मम्म  
गुण्ठाया समाया उदमपडिज्जाय विहर । तं उहा ।

बडन्ध करेह बडन्ध करेता सव्वकामगुणियं

३ पारह । सव्वकामगुणियं पारेता छुह करेह । छुह करेता  
सव्वकामगुणियं पारह २ । महुम करेह २ । सव्वकाम०

। मा छुहा करह । सव्वकाम २ । बडन्ध करेह ।  
सव्वकाम छुह करेह । सव्वकाम २ । महुम करेह

सव्वकाम २ हम्म करेह २ । सव्वकाम० ३ पुषा

१० मम्म करेह सव्वकाम २ । बोहसर्म २ । सव्व २ ।  
माहम्म । सव्व २ । महुमसर्म २ । सव्व २ ।

वीमम्म । सव्व । बारीसर्म २ । सव्व २ । बड  
वीमम्म २ । सव्व । छुवीसर्म २ । सव्व २ ।

महुवीमम्म । सव्व तीमम्म । सव्व २ ।  
१५ बलीमम्म सव्व २ । बोलीमम्म २ । सव्व २ ।

बालीम छुहा करह २ । सव्व २ । बोलीम करेह २ ।  
मय । बलीम । सव्व । तीम २ । सव्व २ ।

महुवीम । सव्व । छुवीम ३ । सव्व २ । बडवीम  
सव्व २ । बालीम । मय २ । वीम २ । सव्व २ ।

१ महुम सव्व माहम्म २ । मय २ । बोहसर्म २ ।  
मय माहम्म सव्व हम्म २ । सव्व २ ।

१४ मय । छुह सव्व बडन्ध २ । सव्व २ ।  
२० छुहा करह मय २ । महुम करह । सव्व २ ।

२० उहा मय । बडन्ध मय ।

एवं कस्य एसा रयणावलीय तबोक्कम्मस्स प-  
इमा परिवाही एगेमं नंबच्छरेणं तिहि मासेहि बावी-  
साय प मओरसेहि महासुत्ता [आव] आपहेत्ता भवर ।

तयानंतरे च नं दोष्वाय परिवाहीय वउत्थं  
करेत् १ । विगावग्गं पारेत् २ । छट्ठं करेत् १ । विगावग्गं 5  
पारेत् । एवं जहा पहमाय वि । नवरं सम्भवारणय वि  
गावग्गं पारेत् [आव] आपहेत्ता भवर ।

तयानंतरे च लच्छवाय परिवाहीय वउत्थं करेत् ।  
अड्ढवाहं पारेत् । सेसं तहेच ।

एवं वउत्था परिवाही । नवरं सम्भवारणय 10  
आपहेत्ता पारेत् । सेसं तहेच । तं चेव

पहमेमि सम्भकामं पारणयं विणयं विगावग्गं ।

तर्पमि अड्ढवाहं आपहेत्ता वउत्थमि ॥

तए न सा काली अग्गा रयणावली तबोक्कम्मं  
एवहि नंबच्छरेहि बोहि च मासेहि महावीसाय च 15  
विमसेहि महासुत्तं [आव] आपहेत्ता केवैव अग्गचंदया  
अग्गा तेणच उवागया । उवागमित्ता अग्गचंदयं अग्गं  
चंदर नमसर । वंदित्ता नमसित्ता बहुहि वउत्थं [आव]  
आवेमाणी विहर ।

तए न सा काली अग्गा तेणं उवासेणं [आव] 20  
अमपिसंतया आपा याधि होत्था से जहा [याव] [आव]  
सुद्धपुपासजे एव मासपसिपडिच्छग्गा<sup>१</sup> २ तवेणं  
तेणयं तवतेपसिरीय अतीव उवसीहेमाणी विहर ।

तए न तीसे कालीय अग्गाय अण्यया कपार

पुम्बरत्ताहरतन्त्रासं मयमभ्यनियध । अथा नन्दपरस  
विता मदा ज्ञाय मन्थि कृद्वाण [५] <sup>११</sup> तावता <sup>१२</sup>

मं संय कस्मि जाय] जलंत मज्जमर्कं मज्ज बापु  
पिपुता मज्जमर्क्याय मज्जाय मज्जमर्क्यायाय समर्पित

5 मसहनाइमणाअमियाए मलपापपडियाअपिखवाए पा  
पाचगपाए कामे मणवहममाणीए विहरेत्तए ति  
कह एव मंपहए मपडिना डीणव मअअचहना मअ  
नमव उपागएउह । उवापमिस्ता मअअचहने कहर नम  
सह । वडिना मममिना एव वपासी ।

1 इत्यस्यैव च भगवता मुष्येहि मन्मथुर्वासा  
ममायां गच्छत्या [आद्य विदग्धम् । अहामुहं [०] ।"

काशी भग्ना भञ्जवन्दनार यम्मयुजाया स  
मार्गी समहणा । त्राय विद्वद् । सा काशी भग्ना  
भञ्जवन्दनार भक्तिव सामास्यमाप्ताह वक्कान्त अर्थाह

15) भद्रिगिष्ठा बहुपात्रपुण्याः बहु नवपुण्याः सामान्य-  
परिचाय पात्रविना मासिपात्र नष्टपुण्याः मन्थनं  
द्रव्यना मर्हि मन्थाः भवपुण्याः देहिता उत्तरपुण्याः  
कीर्ण [जाय यन्मिस्माननीनामर्हि मित्रा [५] ।

निष्कर्षः ॥

20 **सुखं भवत्येषां स्वमन्त्रः ।** *su-khaṁ bhavatyēṣāṁ svamantaḥ*

मम काम्यते नमः समर्थे नमः नमः ।  
पुण्येन नमः । काण्डे नमः । नमः नमः ।  
नमः नमः । नमः नमः । नमः नमः ।  
नमः नमः । नमः नमः । नमः नमः ।

[illegible][illegible]

मिक्खंठा [आय] बह्मिं बउत्थ [आय] मावेमाणी विह  
 र । तव पे सा सुक्काणी मग्गामण्यपाकपाह जेणेष  
 मग्गवर्णणा मग्ग [आय] “इच्छमि पे मग्गो ! मुम्महि  
 मम्मणुण्णाया सुमाणी कण्णायलीतबोक्कम् उवत्तपत्ति  
 ताप विहरेत्थ । 5

एवं जहा न्ययावली तहा कण्णायली वि ।  
 नवरं तिसु छप्पसु भट्टमां करेह, जहा रणयावलीय  
 छट्ठां । रज्ज्वा परिवालीय नंबच्छउ पंच मासा बारस  
 प भहोत्ता । चउण्हं पंच वरिमा नव मासा मट्ठारस  
 विवसा । सेमं तहेव । नव वामा परियाणा [आय] 10  
 सिद्धा ॥ [ Jutra 18 ]

एवं महाकाणी वि । नवरं गुह्मार्गं साहविक्कीरिप  
 उबोक्कम् उवत्तपत्तितापे विहर । ते जहा । चउत्थं  
 करेह । करिंता सण्णकम्मगुणिय पारेह । पारेत्ता छट्ठ  
 करेह । करिंता सण्णकम्मगुणिय पारेह । पारिंता चउत्थं 15  
 करेह । सण्णका २ । भट्टम करेह २ । सण्णका २ ।  
 छट्ठं २ । सण्ण २ । इत्तमं २ । सण्ण २ । भट्टमं  
 २ । सण्ण २ । पुवाळसं २ । सण्ण २ । इत्तमं २ । सण्ण  
 २ । बोइसं २ । सण्ण २ । पुवाळस 11० २ । सण्ण  
 २ । सोळसमं २ । सण्ण २ । बोइसं २ । सण्ण 20  
 २ । भट्टारसं २ । सण्ण २ । सोळसमं २ । सण्ण  
 २ । बोइसमं २ । सण्ण २ । भट्टारसं २ । सण्ण  
 २ । बोइसं २ । सण्ण २ । सोळसमं २ । सण्ण  
 २ । भट्टारसं २ । सण्ण २ । बोइसं २ । सण्ण २ ।  
 सोळसमं २ । सण्ण २ । पुवाळस २ । सण्ण २ । 25



चाहस २ । सध्व २ । इसर्मे २ । सध्व० २ । दुवा-  
 कस २ । सध्व० २ । अहर्मे २ । सध्व० २ । इसर्मे  
 २ । सध्व २ । उहर्मे २ । सध्व० २ । अहर्मे २ । सध्व०  
 २ । अहर्मे २ । सध्व २ । उहर्मे २ । सध्व० २ ।  
 अहर्मे २ । सध्वकामगुणिये पारेह ।

तइय बहारि परिवाहीमो । पञ्चाह परिवाहीह  
 उम्मासा सल य विबसा । अउर्ये दोवरिसा अहारीसा  
 य विबसा [आव] सिद्धा ॥ [५ ग३ 19]

एवं कथ्यते हि । नगर महाम्बरे वीहयिकीतिर्य  
 उवाकः० उहेय सुहागे । नगर चौलीमर्म अह नैपर्म ।  
 तइय ऊमारयत्ये । पञ्चाह बारस उम्मासा अहारेय य  
 विबसा । अउर्ये उम्मारिसा दो मासा बारस ब मही  
 रता सर्म अहा कानीह [आव] सिद्धा ॥ [५ ग३ 20]

एवं सुकथ्यते हि । नगरं सत्तमसमिधं मिक्कु-  
 पडिमं उवमंपरिवाहार्ज सिद्धय । पडिमं सत्तम इक्केक  
 भायणस्स इति पडिगाहेह इक्केक पाययस्स । दोर्ये  
 सत्तम दो दो माययस्स दो दो पाययस्स पडिगाहेह ।  
 तइय सत्तम तिण्णि० । अउर्ये० । वचम० । सत्तमे  
 सत्तम सल उर्नीमो माययस्स पडिगाहेह सुव  
 पाययस्स ।

अथ ननु यथ सत्तमसमिधं मिक्कुपडिमं वगू-  
 षपञ्जाय गानविज्जि वगूय य सुक्कउवर्ण मिक्कास-  
 अथ महामुत्ता आव भाहारता जणव वउर्येवरा  
 अउता वउय उवागया उवागमिना अउर्येवमं मउ  
 वउ नमसा इतिता नममिना एवं वयामी

इत्ययमि न भउताया सुक्काहि भायपुञ्जाया

समाधी अद्भुतमिषं मिश्रपुष्टिमं उदसंपमिश्रितानं विहरे  
तत् । महासुह रेवाशुष्यिष्या । मा पठिष्यं करोह ।'

तत् यं सा सुकण्ठा मज्जा मज्जचंदणपाप मम्म  
पुष्पाया समाधी अद्भुतमिषं मिश्रपुष्टिमं उदसंपमिश्र  
ितानं विहरे ।

5

पठ्ये अद्भुत एकैकं मोषयस्स इति पठिगाहेह  
एकैकं पापयस्स । [आव] अद्भुते अद्भुत अद्भुत मोषयस्स  
पठिगाहेह अद्भु पापयस्स ।

एवं अमु एषं अद्भुतमिषं मिश्रपुष्टिमं उदसंपमिश्रितानं  
विहरेति पठिष्येति होहि यं अद्भुतमिषं मिश्रपुष्टिमं । 10  
अद्भुतमिषं [आव] नवनवमिषं मिश्रपुष्टिमं उदसंपमिश्र  
ितानं विहरे ।

पठ्ये नवनव एकैकं मोषयस्स इति पठिगाहेह  
एकैकं पापयस्स [आव] नवमे नवन नव इतीमो  
मोषयस्स नव पापयस्स ।

15

एवं अमु नवनवमिषं मिश्रपुष्टिमं उदसंपमिश्रितानं  
विहरेति पठिष्येति होहि यं अद्भुतमिषं मिश्रपुष्टिमं । अद्भुतमिषं  
[आव] उदसंपमिश्रितानं विहरेति पठिष्येति होहि यं अद्भुतमिषं मिश्रपुष्टिमं ।

पठ्ये अस्य एकैकं मोषयस्स इति पठि 20  
गाहेह एकैकं पापयस्स । [आव] अस्ये अस्य अस्य  
अस्य इतीमो मोषयस्स पठिगाहेह अस्य अस्य पापयस्स ।

एवं अमु एषं अस्यमिषं मिश्रपुष्टिमं एकैकं  
पापयस्स इति पठिष्येति होहि यं अस्यमिषं मिश्रपुष्टिमं । महासुह [आव]  
आपहेह । आपहेह अद्भुतमिषं [आव] आपहेह 25  
आपहेह अद्भुतमिषं [आव] आपहेह ।



समाप्ती अङ्गुलिमिथं मिक्खुपडिमं उदरसंपग्गिञ्जात्थं विहरे  
त्तर । महासुत्ता देवाणुप्पिया । मा पडिबन्धं करेत्त ।”

तत्र न सा सुक्ख्वा अज्जा अज्जन्धवाप अप्प-  
सुक्खाया समाप्ती अङ्गुलिमिथं मिक्खुपडिमं उदरसंपग्गिञ्ज-  
त्तात्थं विहरत्त ।

5

पहमे अङ्गु एक्केक्कं मोयणस्स इत्ति पडिगाहेह  
एक्केक्कं पाणयस्स । [आव] अङ्गुमे अङ्गु अङ्गु मोयणस्स  
पडिगाहेह अङ्ग पाणयस्स ।

एव कलु इयं अङ्गुलिमिथं मिक्खुपडिमं उदरसङ्गी-  
एत्तिरिप्पहि रोहि य अङ्गासीमहि मिक्खासप्पहि । 10  
महासुत्ता [आव] नवममिथं मिक्खुपडिमं उदरसंपग्गिञ्ज-  
त्तात्थं विहरत्त ।

पहमे नवम एक्केक्कं मोयणस्स इत्ति पडिगाहेह  
एक्केक्कं पाणयस्स [आव] नवमे नवम नव इत्तीमो  
मोयणस्स नव पाणयस्स ।

15

इयं कलु नवममिथं मिक्खुपडिमं उदरसङ्गी-  
एत्तिरिप्पहि वडहि पञ्चोत्तरेहि मिक्खासप्पहि । महासुत्ता  
[आव] दसदसमिथं मिक्खुपडिमं उदरसंपग्गिञ्जात्थं  
विहरत्त ।

पहमे दस एक्केक्कं मोयणस्स इत्ति पडि 20  
गाहेह एक्केक्कं पाणयस्स । [आव] दसमे दस ए दस  
दस इत्तीमो मोयणस्स पडिगाहेह दस दस पाणयस्स ।

एव कलु इयं दसदसमिथं मिक्खुपडिमं एक्केक्कं  
एत्तिरिप्पमएयं अङ्गुलिमिथं मिक्खासप्पहि । महासुत्तं [आव]  
मात्ताहेह । मात्तात्ता पडि वडत्थ [आव] मात्तय 25  
मात्तयि विहतवोक्कमीहि अप्पार्थ मात्तेमाप्ती विहरत्त ।

तत्र च सा सुकण्ठा यस्या तेन उपमेयं  
[आय] सिद्धा ॥

॥ निम्नोद्यमो ॥ वंशमस्तपनं ॥ [Sūtra 21]

एवं महाकण्ठा वि । तत्रे तुष्टागं सप्तमोभं

- 5 पट्टिमे उपमं परिगृह्णाप विद्वत् । बडार्थं करोत् । करिणा  
सप्तमामगुणियं पादेत् । पारिणा कट्ट करोत् १ । सप्त०  
२ । महुमं २ । सप्त० २ । इसमं २ । सप्त० २ ।  
तुष्टासप्तमं १ । सप्त० २ । महुमं २ । सप्त० २ ।  
इसमं २ । सप्त० २ । तुष्टासप्तमं २ । सप्त० २ ।  
10 बडार्थं २ । सप्त १ । कट्ट २ । सप्त २ । तुष्टासप्त  
। सप्त २ । बडार्थं २ । सप्त २ । कट्ट २ ।  
सप्त १ । महुमं १ । सप्त २ । इसमं २ । सप्त०  
२ । कट्ट ३ । सप्त २ । महुमं २ । सप्त० २ ।  
इसमं १ । सप्त २ । तुष्टासप्तमं २ । सप्त २ ।  
15 बडार्थं २ । इसमं २ । सप्त २ । तुष्टासप्तमं २ ।  
सप्त २ । बडार्थं २ । सप्त २ । कट्ट २ । सप्त०  
। महुमं १ । सप्त ३ ॥

- एवं ननु एवं तुष्टागसप्तमोभमस्म तत्रोक्त  
स्मस्म पट्टिमे परिगृह्णापि निहि मामेहि इमहि विवसेहि  
20 भद्रास्तुभं [आय] भागहिता द्वाप्याप परिगृहीय बडार्थं  
करोत् । करिणा विगृह्णाप पादेत् । पारिणा अहा द्यप्या-  
वस्याप नहा । नत्त वि बत्तारि परिगृहीयो । पारणा  
नत्तेव । बडार्थं काला मंभच्छरो मामो इत्य ए विवसा ।  
सप्त नहप । [आय] सिद्धा ।

॥ निम्नोद्यमो ॥ वंशमस्तपनं ॥ [Sūtra 22]

एवं पारकण्ठा वि । तत्रे माहमयं सप्तमो

मर्दं तदोक्तम् तद्वर्तनपरिग्रहाय विद्वत् । तं यथा । य  
 इत्यं करोत् । सप्य २। छट् २। सप्य०२। मर्दमं०२। स  
 प्य २। इत्यमं०२। सप्य २। पुष्यस्यमं २। सप्य०२।  
 बोहसं०२। सप्य २। सोहसमं २। सप्य२। इत्यमं०२।  
 सप्य २। पुष्यस्यमं०२। सप्य २। बोहसं २। सप्य०२। 5  
 सोहसमं०२। सप्य०२। बडत्वं २। सप्य०२। छट्०२।  
 सप्य०२। मर्दमं०२। सप्य०२। सोहसमं २। सप्य०२।  
 बडत्वं २। सप्य २। छट्०२। सप्य २। मर्दमं २।  
 सप्य२। इत्यमं २। सप्य०२। पुष्यस्यमं २। सप्य०२।  
 बोहस २। सप्य २। मर्दमं २। सप्य०२। इत्यमं 10  
 २। सप्य०२। पुष्यस्यमं २। सप्य २। बोहसमं २। सप्य०२।  
 सोहसमं २। सप्य २। बडत्वं २। सप्य २। छट्०२। सप्य २।  
 बोहसं २। सप्य २। सोहसमं०२। सप्य २। बडत्वं २। सप्य  
 २। छट्०२। सप्य०२। मर्दमं०२। सप्य०२। इत्यमं०२। सप्य०२। पुष्य  
 स्यमं २। सप्य २। छट् २। सप्य २। मर्दमं २। सप्य 15  
 २। इत्यमं०२। सप्य०२। पुष्यस्यमं २। सप्य०२। बोहसं०२।  
 सप्य २। सोहसमं २। सप्य०२। बडत्वं २। सप्य०२।  
 पुष्यस्यमं०२। सप्य २। बोहसं २। सप्य २। सोहसमं २।  
 सप्य०२। बडत्वं २। सप्य २। छट्०२। सप्य २। मर्दमं  
 २। सप्य २। इत्यमं०२। सप्य० ॥ 20

20

बन्धेच्छापछपाय मर्दमामा पंच य विवस्ता ।  
 बडत्वं दो वासा मर्दमामा पीमं विवस्ता । सेतं तदेव  
 [वाच] सिद्धा ॥ [ Sutra 25 ]

एवं रामकण्ठा वि । नबरे मर्दोत्तरपश्चिमं उच्य  
 तंपरिग्रहाय विद्वत् । तं यथा । पुष्यस्यमं करोत् । 25  
 सप्य०२। बोहसमं २। सप्य २। सोहसमं०२। सप्य २।  
 मर्दस्यमं०२। सप्य २। पीत्यमं २। सप्य २। सोहसमं०

१। सख्यं २। अद्भुतसमर्थः ३। सख्यः ४। बीजसमर्थः ५। सख्यः  
६। पुष्पाद्यसमर्थः ७। सख्यः ८। आदिसमर्थः ९। सख्यः १०। बी-  
जसमर्थः ११। सख्यः १२। पुष्पाद्यसमर्थः १३। सख्यः १४। आदिसमर्थः १५।  
सख्यः १६। मोक्षसमर्थः १७। सख्यः १८। अद्भुतसमर्थः १९। सख्यः २०।  
आदिसमर्थः । सख्यः २१। मोक्षसमर्थः २२। सख्यः २३। अद्भुतसमर्थः  
सख्यः २४। बीजसमर्थः २५। सख्यः २६। पुष्पाद्यसमर्थः २७। सख्यः २८।  
अद्भुतसमर्थः २९। सख्यः ३०। बीजसमर्थः ३१। पुष्पाद्यसमर्थः ३२। सख्यः  
३३। आदिसमर्थः ३४। सख्यः ३५। मोक्षसमर्थः ३६। सख्यः ॥

10 कण्ठं कामो ह्यमासा बीस च दिवसा ।  
मर्म तदेव जहा कण्ठी [जाय] मिया ॥ [utra 24]

एवं पिउमणकण्ठा वि । नवरं मुतावलीत  
 होकर्म उयनेपकिज्जाणं विहरह । नं उडा । वडत्थं  
 कोह ० मण्य २। उड् २। मण्य २। वडत्थं २। मण्य २।  
 १। मण्य ० । मण्य २। वडत्थं २। मण्य २। इत्थं २। मण्य २।  
 २। वडत्थं २। मण्य २। उवाकममं २। मण्य २। वडत्थं  
 २। मण्य २। वाहममं २। मण्य २। वडत्थं २। मण्य २।  
 मौलमम । मण्य । वडत्थं २। मण्य २। मण्य २।  
 ० मण्य । वडत्थं २। मण्य २। वीमममं २। मण्य २।  
 १। वडत्थं । मण्य २। वापीमममं २। मण्य २। वडत्थं २।  
 मण्य २। वडत्थीममम २। मण्य । वडत्थं २। मण्य २।  
 वडत्थीममम । मण्य २। वडत्थं २। मण्य २। मण्य २।  
 । मण्य । वडत्थं । मण्य । वीमममं २। मण्य २।  
 वडत्थं २। मण्य २। वडत्थीममम २। मण्य २। वडत्थं २।  
 मण्य २। वडत्थीममम । मण्य २।

एष तद्वैद्य व्यसारेह [मात्र] कृत्यस्य करिष्या

सम्बन्धामगुणिर्य पादे । यस्मात् कालो यस्मात्मा माता  
पमरस य दिवसा । अङ्गं तिष्ठि पमिस्ता रस य  
माता । मेतं [आय] मित्रा ॥ [Sūtra 25]

एवं महासेनक्या मि । नवरं मायविष्णु

मायं तत्राकर्म उक्तंपरिग्रहाय विहर । त अहा । 5  
मायविष्णु करेत् । अत्रां करेत् । वे मायविष्णु करेत्  
२। अत्रां करेत् । तिष्ठि मायविष्णु करेत् । अत्रां  
२। अत्रां २। अत्रां २। एव । अत्रां २। अत्रां  
अत्रां २। एवं एकोनगिरा अत्रां मायविष्णु अत्रां  
अत्रां २। [आय] मायविष्णु करेत् । अत्रां 10  
करेत् ।

तत्र यं सा महासेनक्या अत्रां मायविष्णु  
कुमाय तत्राकर्म अत्रां वासेति तिष्ठि य मासेति  
वीसति य अत्रां अत्रां [आय] सम्बन्धामगुणिर्य  
करेत् [आय] मायविष्णु अत्रां अत्रां 15  
अत्रां अत्रां । अत्रां अत्रां अत्रां । अत्रां  
अत्रां अत्रां अत्रां [आय] मायविष्णु विहर ।  
तत्र यं सा महासेनक्या अत्रां अत्रां अत्रां [आय]  
अत्रां अत्रां अत्रां । तत्र यं अत्रां महासेनक्या  
अत्रां अत्रां अत्रां पुण्यरत्नाकराकरे अत्रां अत्रां 20  
अत्रां । [आय] अत्रां अत्रां पुण्यरत्नाकरे [आय]  
अत्रां [ ] अत्रां अत्रां अत्रां विहर ।  
तत्र यं सा महासेनक्या अत्रां अत्रां अत्रां  
अत्रां अत्रां अत्रां अत्रां अत्रां अत्रां अत्रां अत्रां  
अत्रां अत्रां अत्रां अत्रां अत्रां अत्रां अत्रां अत्रां 25  
अत्रां अत्रां अत्रां अत्रां अत्रां अत्रां अत्रां अत्रां



केरिजा अस्सहाए कीए [आव] तमहुं भाएहेर । भाए  
हिजा अरिमइस्सासणीसासेहि सिखा बुखा [ ] ॥

अहु य बासा भाई एक्काचरयाए जाव सचरस ।  
एसो म्हु परिआमा सेणियमइमान मायम्मा ॥

- ५ एव कसु अंश् समणेन [आव] संपसेन भद्रस्य  
अंगस्य अंतगद्वयार्ण अयमहे एवमेते ॥ अंगं समसे ॥  
\* [Mat 2 26]

- अंगगण्डमानं अयस्य एगो सुपत्तंधी । अहु  
बसा । अहुसु चेव विवसेसु उदिसिस्सइति । अय  
10 एहमविपदगो वम वम उहेमगा । तएवमो तेएव  
उहेमगा । अउत्थपेवमवगो वम वस उहेसपा । अहु  
वगा मावस उहेमगा । सत्तमवमो तेएव उहेसपा ।  
अहमवगो वम उहेमगा ॥

असं अहु नापायम्मकहानं ॥ (Sūtra 27)

। अंगगद्वयमाया समचामो ॥

# ॥ अणुत्तरोववाइयदसाओ ॥

[ पदमो वग्गो ]

तेनं काळेणं तेनं समणेणं रायगिहे नगरे ।  
अणुत्तरोववाइयदसानं । परिखा निमाया [ आब ]  
अणु पणुपासह [ ] एवं बयासी ।

अहं नं मंते ! समणेणं [ आब ] तंपत्तेन  
अणुत्तरोववाइयदसानं 'अपमं पण्यसे, 5  
नवमस्त नं मंते ! अणुत्तरोववाइयदसानं सम  
णेणं [ आब ] तंपत्तेन के अहे पण्यसे ! "

तए नं से सुद्धमे अणुगारे अणु अणुगारं एवं  
बयासी ।

" एवं अणु अणु ! समणेणं [ आब ] तंपत्तेन 10  
अणुत्तरोववाइयदसानं तिप्पि बमा  
पण्यता । "

" अहं नं मंते समणेणं [ आब ] तंपत्तेन  
अणुत्तरोववाइयदसानं तथो पण्य  
पण्यता, पदमस्त नं मंते ! अणुत्तरोववाइय 15  
दसानं समणेणं [ आब ] तंपत्तेन अहं अणुत्तरोववा  
पण्यता । । "

" एवं अणु अणु ! समणेणं [ आब ] तंपत्तेन  
अणुत्तरोववाइयदसानं पदमस्त अणुत्तरोववाइयदसानं  
पण्यता । तं अहं

नामि-मयामि-उपयासी पुरिससेजे य मारिसेजे य ।  
हीरदंते य म्हुदंते य नेहल्ले बहायसे

अमण्ड इ य कुमारे ॥ ३१

अथ न मते समर्थे [ आथ ] संपत्तेर्व  
5 पदमस्तु वयमस्तु इति व्यक्तव्यता एवमता, पदमस्तु  
यं मतं । व्यक्तव्यतया अशुतरोक्तव्याप्यस्य समर्थे  
[ आथ ] संपत्तेर्व के अत्र पश्यतः ? । ”

एवं स्मृतुं शब्दं । तेषां काष्ठेषु तेषां समस्तं  
 गन्धगिह्ये नश्ये निश्चयिनिपत्तमिह । गुणसिद्ध  
 10 वेष्ट । सञ्चिष्ट गन्ध । पारिणी दैवी । सीतो सुमित्रे ।  
 आसी कुमान । अहा मेहो । बहुदुष्पौ शम्भो । [अथ]  
 उप्यि पात्वाय [ ] चिह्न । तामी स्मात्तहै ।  
 मेचिमा निगमो । अहा मेहो तहा आसी नि निमाभो ।  
 तहेश निस्संज्ञो अहा मेहो । अकारम अंगाई बहिज्ज ।  
 15 गुणगन्धं गन्धोदमं तहा नश्यत्त । एवं आ वेष्ट  
 वेष्टगन्धं धत्तव्या भा नश्य चित्तमा मादुप्युत्त

1. It is all of the different ways in the ways

The reading of the manuscript is found to agree with the reading of the printed text.

18) and 25) are the same as Barrett (C)  
26) and 27) are the same as Barrett (C)

If  $\mathcal{A}$  is a  $\mathcal{C}$ -algebra and only writes  $\mathcal{A}$   
 then  $\mathcal{A}$  is a  $\mathcal{C}$ -algebra. After  $\mathcal{A}$  is written, there is  
 a  $\mathcal{C}$ -algebra  $\mathcal{A}$  and  $\mathcal{A}$  is a  $\mathcal{C}$ -algebra.  $\mathcal{A}$  is  
 a  $\mathcal{C}$ -algebra.  $\mathcal{A}$  is a  $\mathcal{C}$ -algebra and only

चेरेहि सद्धि विउळं तहेव पुळ्ळार ।<sup>१</sup> नवरं सोळस  
 वासाई सामण्यपरियारं पाउयिस्ता काळमासे काळं  
 किचा उरुं बन्दिमसाइमीसाण [ जाव ] भारण्यपुण  
 कन्ये नवयगेवेग्विमाणपत्त्यडे उरुं पुरं वीर्यपाठा<sup>२</sup>  
 विद्वयविमाये देवत्ताय लवयण्ये । तय नं घेरु मग 5  
 बतं खाळि मणगारे काळगवं खायिस्ता परिधिष्ठाणय  
 तिरं काळस्सगं करेति । करिस्ता पत्तबीयणई  
 नेण्हीति । तहेव उत्तरंति<sup>३</sup> [ जाव ] इमे से भायारमंडय  
 मंते ति मगवं गोयमे [ जाव ] एव वपासी ।

‘एवं कलु देवाणुयियाण अंतेवासी जाळी 10  
 नामं मणगारे पणमदय । से नं जाळी मणमारे  
 काळमाय कर्हि यय, कर्हि लवयण्ये । ।’

“ एवं कलु गोयमा । ममं अंतेवासी तहेव  
 अहा बंदयस्स [ जाव ] काळमाय उरुं बन्दिम [ जाव ]  
 विद्वय विमाये देवत्ताय लवयण्ये । ” 15

“ जाळिस्स<sup>४</sup> नं मंते । देवस्स केवह्यं<sup>५</sup> काळ  
 छिई पण्यत्ता । । ”

जालिस् एवं का येव बंदयस्सत्तय्यत्त etc. Barnett has  
 पुनरुक्तं तथोक्तम् अत्र बंदयस्स । एवं का येव लवयस्स वत्त  
 लवय etc. (A) नं येव (C) कायेव (D)(E) काव 3  
 Barnett इत्यत्र AC इत्यत्र BDE इत्यत्र 4 Barnett.  
 वीर्यपाठा ABCD वीर्यपाठा E वीर्यपाठा 5 Barnett.  
 ABCD उत्तरंति E लोचंति 6 It is remarkable  
 that MSS. awefully blunder even in spelling  
 जाळिस्स A जालिस् B बालिस् CE जालिस् D बालिस्  
 7 Barnett ABDE केव (ति) न C केव

“ नोपमा ! पत्नीर्त्तं सागरोपमां हि  
पश्यता । ”

‘ से जं भति । तामो देवप्रोयामो माउकस्यर्त्तं  
[ १ ] कदि गच्छिदिर [ २ ] ? ’ ”

४ नापमा ! महाविदेहि वासे सिग्गिदिर । ”

एवं गत्तु ऊह ! समजेण [ आव ] संपत्तेर्त्तं  
अणुत्तरोपमापयत्तां पद्मस्स वम्पस्स पद्मस्स वम्प  
यज्जम् अयमट्ठ पश्यत्त ।

१० ए पानिजिमुमा । वेदत्तवहायसा<sup>१</sup> वेत्तज्ज । मार  
ह्मणं पचन्तं माम्म वासां सामन्तपरिपायो । दिग्गं  
वाग्गं पाम्माह । दोण्ह पंच वासां । मात्तुत्तार्त्तं पचन्तं  
मात्तुत्तार्त्तं उपपाया दिग्गं वेत्तज्जि उपत्ते अट्ठज्जि  
सत्तज्जि । वेत्तज्जिमे मत्तज्जिदि । उच्चमेत्तं<sup>२</sup> सेसा ।  
१५ अमभा चिज्ज । मेत्तं उच्च पद्मे । अमवस्स तावत्तं  
गायगिह मपरं मत्तज्जि गाय गेदा देवी । सेत्तं  
तट्ठव ।

“ एवं बभूवुः । समयेन [आव] संपत्तेर्न  
अपुत्रोपचारपदसार्धं पद्मस्त पद्मस्त अपमद्वे  
पश्यते । ” [ Sūtra 1 ]

पद्मो बभूवुः समस्तो ॥

[ दोष्टो बभूवुः ]

5

“ अहं न मते ! समयेन [आव] संपत्तेर्न अपु  
त्रोपचारपदसार्धं पद्मस्त पद्मस्त अपमद्वे पश्यते,  
दोष्टस्त न मते ! पद्मस्त अपुत्रोपचारपदसार्धं सम  
येन [आव] संपत्तेर्न के भवे पश्यते । ”

“ एवं बभूवुः । समयेन [आव] संपत्तेर्न 10  
अपुत्रोपचारपदसार्धं दोष्टस्त पद्मस्त तेरस मत्स्य  
पद्म पश्यता । तं ब्रूह

दीहसेने महासेने कटुर्दते य गृहर्दते य सुदुर्दते य  
इत्थे दुमे दुमसेने महानुमसेने य आरिष ॥

सीहे य सीहसेने य महासीहसेने ॥ आरिष 15  
पुण्यसेने य बोधसेने तेरसमे होह अन्वयपणे ॥ ”

“ अहं न मते ! समयेन [आव] संपत्तेर्न अपु  
त्रोपचारपदसार्धं दोष्टस्त पद्मस्त तेरस मत्स्यपद्म  
पश्यता, दोष्टस्त न मते ! पद्मस्त पद्मस्त मत्स्य  
पद्मस्त समयेन [आव] संपत्तेर्न के भवे पश्यते ? । ” 20

“ एवं बभूवुः । तेन कालेन तेन समयेन ।  
रूपमिहे अपरे । पुण्यसिद्धि चेत्य । सेधिय पाया ।  
धारिणी देवी । सीहो सुमित्रे । अहं आसी तथा कर्म  
बालक्य कल्याणो । नवर दीहसेनो दुम्मारो । सन्धे  
पश्यता अहं आरिष [आव] नर्त कालिह । ” 25

एवं तेऽयं हि । एषगिह्ने । सेष्टिषां पिपा ।  
 षागिणा माया । तेऽस्तु२ हि साहस्य वासा परिणामो ।  
 मायुपुत्राय विष्णवे गोप्त्रि वेद्ययते बोधिनि, जयते  
 हाणि भयगतिर हाणि संसा महायुमसेषमार् एव  
 सप्तद्विभिः ।

एवं कसु वंदू । समणेन [ ] अमुचरोववा  
 एवदसाणं बोध्यस्तु वमास्तु अयमहं पण्यते । ”

मासिवाय मंछेहणाए बोधु हि वमोसु । [Sūtra 3]  
 नि बोध्या वमा सुमते ।

## [ तच्चो वग्गो ]

अहं मेन समणेन [आय] संपत्तेन अमु-  
 चरोववाएवदसाणं बोध्यस्तु वमास्तु अयमहं पण्यते  
 तच्चदस्म ज मेन वमास्तु अमुचरोववाएवदसाणं स  
 मणेन [आय] संपत्तेन हि बोधे पण्यते ? ।

एवं कसु वंदू । समणेन [आय] संपत्तेन अमु-  
 चरोववाएवदसाणं तच्चदस्म वमास्तु वस अमहपया  
 पण्यता । न जहा,

ध्यां य मुण्यकयत्त य इमिडास य आदिप  
 पत्त्यप रामपुत्ते य अदिगा पिद्धिया इ य ॥  
 परामपुत्त अथगार नयमं पोद्धिं वि य  
 वडहल दसम बुत्ते इय य दम आदिपा ॥ ”

“अहं यं मते ! समणेयं [आव] सपत्तेयं वणु  
 चरोपवायदसाण तत्थस्स यमास्स इत्थं वणुपणा  
 पण्णत्ता, पइमस्स ण मत्तं ! वणुपणस्स समणेयं  
 [आव] सपत्तेयं के वणं पण्णत्ते ।।”

“एव एतु अहं ! तेयं काळेयं तेयं समण्यं 5  
 कायंदी नामं नपरी होत्था ट्ठियपिमियसमिद्धा । एह  
 सँववणं<sup>11</sup> उग्गहाणं सुण्णठ्ठं [ ] वियसत्तु एया । तत्थ  
 ण कायंदीत्थं नपरीयं महा नामं सत्थवाही परिदसत्तु,  
 वड्ढा [आव] अपरिमूया । तीसे णं भइयत्थं सत्थवाहीयं  
 पुत्ते वण्णे नामं वारयं होत्था, वहीयं [आव] सुक्खे 10  
 पँववाएपरिमाहिणं<sup>12</sup> । तं उहा वीरधायं महा मह  
 म्बल्लो [आव] वावत्तं कड्ढाभा वहीयं [आव] वत्तं  
 मोगसमत्थे जाय वावि होत्था । तत्थ णं सा महा स  
 त्थवाही वण्णं वारयं वम्मुफ्फवाड्ढमायं [आव] मोग  
 समत्थं वावि जायित्ता वत्तीसं पासत्थवड्ढिमयं काये 15  
 वम्मुमायमूत्थियं [आव] तेसि मग्गे मवणं वयेगलंम  
 सुयसंविधिं [आव] वत्तीसाय इम्मवड्ढण्णगालं वग  
 दिवसेमं पायिं गेण्हावेइ । वत्तीसमो वामो [आव]  
 उयि पासाय [ ] कुहंवेहि [आव] विहरय ।

तेयं काळेयं तेयं समण्यं समणे [ ] समोसडे । 20  
 परिता निमाया । एया अहा कोणिमो वहा वियसत्तु

11 All Mss write सवण्णत्ते, whereas to  
 spell it according to the sense of the name  
 it would be सवसवण्णे as Barnett has it. 12 All  
 Mss. परिमूत्थियं; merely a variant of परिमिद्धे.



एवं तदस्य हि । रायमिह । सेविमो विद्या ।  
 चाग्निः माया । नेस्तु २ हि साकस्य वासा परियायो ।  
 भागुनुयाण विप्रश्च होणिं वेज्यते होमि, ऊर्यते  
 क्षाणि मयमात्रिण क्षाणि ससा मशुपुमसेप्यमार् एव  
 सत्यमिह ।

— एवं तस्य ब्रह्म ! समयेन [ ] मशुपुरोवशा  
 इत्यदसाण शक्यस्त ब्रह्मस्त मयमह पण्यते । ”

मासिपाम्य संश्लेष्यात् होतुं हि ब्रह्मोऽसु । [Sūtra 3]  
 सि शक्यो ब्रह्मा समस्त ।

## [ तृचो वगो ]

अहं च मेत । समयेन [ब्रह्म] संपद्येयं मशु-  
 पुरावशात्पदभागे शक्यस्त ब्रह्मस्त मयमह पण्यते  
 तद्वत्स्य च मेत ब्रह्मस्त मशुपुरोवशात्पदभागे च  
 मयमह पण्यते । ”

एवं तस्य ब्रह्म ! समयेन [ब्रह्म] संपद्येयं मशु-  
 पुरावशात्पदभागे तद्वत्स्य ब्रह्मस्त तस्य मयमह पण्यते ।  
 तं जहा,

यं य मुण्यन्मस्त य इतिदासे य आदिप  
 पन्त्य रामपुते य पदिया पिद्धिमा इ य ॥  
 परामपुते मयगारे मयमे पोट्टिमे वि य  
 वरन्म वसम पुते इय य इत्य आदिपामा ।

तद्वर्गं से चण्ये अण्यगारे मगधया महावीरेण  
 अम्मपुण्णाय समाने [इदं] आवग्गीवाय उट्टुण्णं  
 अपिक्खित्तेण ततोक्कमेण अण्यार्ण माधिमाने विहर।  
 तद्वर्गं से चण्ये अण्यगारे पढमउट्टुसमणपारणयंसि  
 पढमाय पोरिसीय उज्झाय करे। अहा गोयमसामी 5  
 तदेव आपुच्छ [आव] जेणिव कावरी नयरी तेणिव  
 उवागच्छ। उवागमिता कावरीय नयरीय उच्छ  
 [आव] पढमाने कावरीयं नो अण्यारविहं [आव] नाय  
 कंविदि। तद्वर्गं से चण्ये अण्यगारे ताव अम्मुग्गपाय  
 पयसाय पमाहिपाय पण्णाय वसमाने अह मत्तं न 10  
 उमह तो पार्णं न उमह, अह पार्णं तो मत्तं न उमह।  
 तद्वर्गं से चण्ये अण्यगारे मदीये मविमणे अक्खुसे  
 मविमारी अपरित्तजोयी अण्यपण्णजोयवरित्ते अहा-  
 पण्णत्त समुदानं<sup>15</sup> पडिगाहे। पडिगाहिता कावरीमो  
 नयरीमो पडिभिकखम। पडिभिकखमिता अहा गोयमे 15  
 [आव] पडिसे। तद्वर्गं से चण्ये अण्यगारे समाने  
 मगधया अम्मपुण्णाय समाने अमुच्छिण [आव] अण्य  
 म्मोवचण्ये विस्समिव पण्णगमूयणं अण्यारणं आहारं  
 आहारे। आहारिता संजमेणं तवसा [आव] विहर।  
 तद्वर्गं समाने मगधं महावीरे अण्यया कया 20  
 कावरीमो नयरीमो उहसंबवणामो उज्जाणामो पडिधि  
 कखम। पडिभिकखमिता वडिया अण्यपविहारं विह

15 A अण्यपण्णत्तसुदानं BCE अण्यपण्णत्तं समुदानं  
 D अण्यपण्णत्तं उचणं the reader has made in उचणं  
 by the addition of a Barnett-text सुदानं his  
 (C) सुदानं which he is inclined to prefer

- निम्नयो । तद् न तस्स धम्मस्स तं महया अहा उमा-  
 र्त्ती तद्वा निगमो । नवरं पापकारेण । [आब] “अं  
 नवरं धम्मय मई सुत्थवाहिं आपुच्छामि । तद् न वे  
 बाणुप्पियाणे अतिथि [आब] पम्पयामि ।” [आब] अहा  
 5 उमात्ती तद्वा आपुच्छर । मुत्तिष्मा<sup>13</sup> बुत्तपडिबुत्तया  
 अहा महम्मल [आब] आह नो संचाप्पर । अहा पाव  
 क्खापुत्ता त्रियसत्तं आपुच्छर । कत्तवामउभो<sup>14</sup> । सय  
 मिय निम्नमणे अहा पावक्खापुत्तस्स कम्हा [आब]  
 पम्पार धम्मगार आप इतिपात्तमिह<sup>14</sup> [आब]  
 10 पुत्तवन्धारी ।

- तद् अ सं धम्मं धम्मगारे अ वेव दिवसे मुंहे  
 मवित्ता [आब] पम्पार, सं वेव दिवसं समये मगं  
 महार्त्तीरं बंधा नमेत्तर । वंदिता नमस्सिता वरं वयासी ।  
 ‘ वरं वयु रक्कामि नं यंत ! तुम्मेहि धम्म  
 15 पुत्तयाय नमो आबग्गीवाय उहुंछोरे<sup>15</sup> अविक्किसेरं  
 आयविक्कपरिगाहिरवं त्वाकम्मोणं अय्यारं मावेमासे  
 विहरित्तय । उहुस्स वि य नं पारयपेत्ति कप्पेहू मै आरं  
 चिम पडिगाहत्तय, ना अह अ अय्यारंविहं । तं पि य  
 संसहुं ना वेव वं अम्मसहुं । तं पि य नं अनुत्तिपयमिमये ।  
 20 तं पि य नं धम्मं वडवे सुमममाहववत्तिहिदिदयवयीमया  
 भावर्कंअति । अहामुहं वैवाणुप्पिया<sup>16</sup> मा पडिर्वदं करेह । ”

1 A B D पुत्तिना C E मुत्तिन्ना Barnett-  
 ert मुत्तिन्ना b t otes the reading (C) पुत्तिन्ना  
 B ha f cou be wrongly after पुत्तिन्ना पुत्त-  
 वडिपुत्तिना 14 B m it इतिपात्तमिह etc A रिपवमिह  
 B th sam as A C इतिपात्तमिह D अतिपात्तमिह E  
 रिपवमिह

तत्र च से घञ्जे अणगारे मगधया महावीरेण  
 मम्मजुण्यार समाणे [इह०] आधरजीवाण् उट्टुणे  
 अणिकिञ्चसेण तबोकम्मोण् अण्यारण् मावेमाणे विहर।  
 तत्र च से घञ्जे अणगारे पइमउट्टुअमणपारमपीसि  
 पइमार पोरिस्तीव सस्सार्ण करे। अहा गोयमसामी 5  
 तहेव मापुच्छ [आव] जेणेव कार्यदी नयरी तेवेव  
 उवागच्छ। उवागमित्ता कार्यदीव नयरीव उच्छ०  
 [आव] अइमाणे आण्विच्छं नो अणार्ण्विच्छं [आव] नाव  
 वंअति। तत्र च से घञ्जे अणगारे ताव अम्मुग्गपार  
 पयत्ताय पमाहिवाण् वसत्ताय वसमाणे अइ मत्तं न 10  
 अमइ तो पार्थं न अमइ, अइ पार्थं तो मत्तं न अमइ।  
 तत्र च से घञ्जे अणगारे मदीये अविमये अकल्लुसे  
 अविस्सारी अपरित्तजोपी अणपयइयजोमवरित्ते अहा-  
 पम्भत्त समुदाणं<sup>15</sup> पडिगाहे। पडिगाहिता कार्यदीमो  
 नयरीमो पडिक्कमइ। पडिक्कममिता अहा गोयमे 15  
 [आव] पडिसे। तत्र च से घञ्जे अणगारे समणेण्  
 मगधया मम्मजुण्यार समाणे अमुण्डिय [आव] अण  
 उओयवण्जे किञ्चमिअ पण्णगमूएण् अण्यारण् आहारं  
 आहारे। आहारित्ता संखमेव तवत्ता [आव] विहर।  
 तत्र च समणे मगधं महावीरे अण्यया क्वाह 20  
 कार्यदीमो नयरीमो सहसंअवजामो उज्झाण्यामो पडिक्क  
 मइ। पडिक्कममिता बहिया अणवयविहारं विह

15 A अणपम्भत्तवत्तं BCE अणपम्भत्तं एतुएणं  
 D अणपम्भत्तं एतुएणं the reader has made ii एतुएणं  
 by the addition of व Barnett-text एतुएणं his  
 (C) एतुएणं which he is inclined to prefer

रु। तथ ष म ध्वजे ध्वजगारे समध्वस्त मगधमो  
महावीरस्तु तद्वाक्यार्थं ध्वजार्थं संतिष्ठ सामाख्यमाख्यार्थं  
एककारस्य अगारं ध्वजिग्रहः । ध्वजिग्रहा संज्ञमेव  
नवमा ध्वजार्थं माधेमाधे विहृत् । तथ ष से ध्वजे  
5 ध्वजगारं तर्ज उरुकेव \* तद्वा नवमो [ज्ञाप] उच्यते  
समाख्यं विहृत् ।

ध्वजस्तम ण ध्वजगारस्तु पापार्थं ध्वजमेवाक्ये  
तदकथमाध्वजे द्वाभ्यां से तद्वा नामध्वजं सुकृष्णं १ वा  
कृष्णपादं २ वा अरुणमाध्वजं ३ ४ ५ ६ ७ ८ ९ १०  
10 ध्वजस्तम ध्वजगारस्तु पापार्थं सुकृष्णं निर्मलं ध्वजिग्रह-  
विहृत् एव पञ्चायति नो वैध्वं संसृष्टाविपत्ताय ।

ध्वजस्तम ष ध्वजगारस्तु पापार्थं ध्वजमेव  
वाक्ये [ ] मे तद्वा नामध्वजं सुकृष्णं १ वा सुम्पमा-  
मर्मगलिया २ वा तद्विषया विहृत् ३ ४ ५ ६ ७ ८ ९ १०  
15 सुकृष्णं समाख्यं मिह्वजगारं मिह्वजगारं विहृति  
एवमेव ध्वजस्तम पापार्थं ध्वजमेव सुकृष्णं [ज्ञाप]  
साधियत्ताय ।

16 A 1 मोगकेन BD उच्यते Barnett  
p et 18 उच्यते 1 ABD कल्पयत्ताय CE कल्पयते  
वाक्ये Ba t t t latt though he notes  
(D) उच्यते h (A) (C) (E) like our CE. So  
also कल्पयते lk m (E) 18 ABCE कल्पयते नि-  
म्नता D the same as ABCE but in the margin  
कल्पयते added Ba ett (C) (E) have कल्पयते  
alter कल्पयते though h (A) has not it is  
कल्पयते ms read g to कल्पयते

घण्यस्स संघाणं मयमेपाकूँ [०] से अहा [०]  
 ऐकाग्रंवा इ वा क्यकग्रंवा इ वा हेणिपाणिपाग्रंवा  
 इ वा [आव] सोवियत्ताय ।

घण्यस्स माणूनं मयमेपाकूँ [०] से अहा [ ]  
 कासिपोरे इ वा मयूरपोरे इ वा हेणिपाणिपापोरे इ वा ४  
 एय [आव] सोवियत्ताय ।

घण्यस्स उदस्स [ ] अहा नामय सामकरिन्हे  
 इ वा बोरीकरिन्हे इ वा सत्तुरकरिन्हे इ वा सामकि  
 करिन्हे इ वा तदपिण उण्हे [आव] चिहुइ एयामेव  
 घण्यस्स उद [आव] सोवियत्ताय । 10

घण्यस्स कटिपत्तस्स<sup>19</sup> इमेपाकूँ<sup>20</sup> [०] से  
 अहा [०] उट्पादे इ वा अरम्भाय इ वा महिसपाय  
 इ वा [आव] सोवियत्ताय ।

घण्यस्स उपरमाण्यस्स इमेपाकूँ [ ] से अहा  
 [०] सुकदिइ इ वा मग्गयणकमण्हे इ वा कट्ठकोसंबय 15  
 इ वा, एयामेव उदरे सुक्क [ ] ।

घण्यस्स पाप्पुणियाकड्ढपाणं इमेपाकूँ [०] से  
 अहा [ ] वासपावडी इ वा पापावडी इ वा सुंदावडी  
 इ वा [०] ।

19 अण्वदेव in addition to the reading  
 noted above live कटिपत्त ABCD कटिपत्त  
 but E कटिपत्त Barnett कटिपत्त (C) the sa  
 me as (A) (E) (D) कटिपत्त 20 ABD ऐवै  
 CE ऐवै Barnett comments accepting ऐवै  
 है "Thus all the sources and so below perhaps  
 it is only a graphic variant for अहं"

घण्यस्त २१ पिष्टिकरहपार्थ जयमेपाकृते [ ० ]  
 से अहा [ ० ] कण्ठावका इ वा गोष्ठावकी इ वा बह्मा-  
 वकी इ वा एवामेव [ ] ।

घण्यस्त उरकहयस्त २ जयमेपाकृते [ ० ] से  
 5 अहा [ ० ] निष्ठकहरे इ वा पियणपते इ वा २२ ताडि  
 पठपठ इ वा, एवामेव [ ० ] ।

घण्यस्त बाहार्थ [ ] से अहा जामद [ ० ]  
 ममिर्तगक्षिया इ वा २३ पहापार्थयक्षिया इ वा २ जग-  
 त्पिपत्तगक्षिया इ वा, एवामेव [ ० ] ।

10 घण्यस्त इत्पार्थ [ ] से अहा [ ० ] सुकण्ठगक्षिया  
 इ वा बहपठ इ वा पयस्यपते इ वा, २४ एवामेव [ ० ] ।

घण्यस्त इत्पंगुक्षियार्थ [ ] से अहा [ ] कक-  
 मंतमिया इ वा मुनामासत्तगक्षिया इ वा तादमिया  
 छिन्ना भापवे क्षिन्ना सुका समाधी, एवामेव [ ] ।

15 घण्यस्त गीवाप [ ] से अहा [ ] करगगीवा  
 इ वा कुडियागीवा इ वा उरकहयजद इ वा, एवामेव [ ] ।

---

२१ ADE पिष्टिकरहपार्थ B C पिष्टिकरहपार्थ Barn it prefers पिष्टि though h has Mss reading पिष्टि of late पिष्टिकरहपार्थ (P 79 L 8) २२ AOD उर-  
 कहयस्त B उरकहयस्त E उरकहयस्त जयमेव-उरकहयस्त  
 Bar it उरकहयस्त Barnett (A) (E) उरकहयस्त  
 23 Som M s read ममिर्त २४ A drops it B  
 has the margin पहापार्थयक्षिया इ वा C पहाप  
 D original drops added below पहाप, E पहाप  
 Barn it accepts पहाप but has (C) पहाप 25  
 A अपरीत- 26 E एवमेव

अण्यस्तर्षे ह्युपाय [०] से अहा [ ] साङ्गफले  
इ वा ह्युपफले<sup>27</sup> इ वा अङ्गगण्डिया इ वा, एवामेव [०]।

अण्यस्तर्षे ह्युपाय [०] से अहा [०] सुकृत  
सीया इ वा सिसेसगुहिया इ वा अङ्गगण्डिया इ वा,  
एवामेव [ ]। 5

अण्यस्तर्षे सिम्माय [०] से अहा [०] बङ्गपते  
इ वा पङ्गासपते<sup>28</sup> इ वा साङ्गपते इ वा, एवामेव [०]।

अण्यस्तर्षे नासाय<sup>29</sup> [ ] से अहा [०]  
अङ्गगण्डिया इ वा अङ्गगण्डिया इ वा माङ्गुगवे  
सिपा<sup>30</sup> इ वा तद्विपा, एवामेव [०]। 10

अण्यस्तर्षे अङ्गीर्षे [ ] से अहा [०] सीया

- 27 ABCDE ह्युप Barnett ह्युप with (C)H notes "ह्युप ( II ) ह्युप the commentary of ( D ) ह्युप text of ( D ) ह्युप ( A ) ह्युप ( E ) The word is plainly corrupt.  
28 AB both note पङ्गसपते इ वा but drop ह्युपसते इ वा C उपर-D in the text पङ्गस though अङ्ग is added above the line ए पङ्गस - Barnett & (A) (D) as our text but (E) has both उपर & पङ्गस  
29 All MSS नासाय (E) नासिषाय 30 A नासिषाय B नासिषाय added in the space at the page-bottom CE नासिषाय D नासिषाय Barnett has also such variants, अङ्गगण्डिया in DE variants





उहा वयसि भूमी न भण्णह, यम्मखिरत्ताय पण्णावर  
ति भण्णह ।<sup>37</sup>

पण्णे वं भण्णगारे वं सुक्खेवं सुक्खेवं<sup>38</sup>  
पापग्रंथोदया विगयतद्धिक्खण्डेय कद्धिक्खण्डेय<sup>39</sup> पिट्ठि  
मस्सिस्सव्वं उहरमायण्येयं ओरुममाणेहिं पाप्पुत्थि<sup>40</sup> 5  
कडाएहिं अक्खसुत्तमाका विव गण्येउममाणेहिं पिट्ठिक्  
रेउपत्तंभीहिं<sup>41</sup> मंगायत्तंभूयणं उरकउगरेसमारुणं  
सुक्खसुत्तमायेहिं वाहाहिं तिद्धिक्खण्डासी<sup>42</sup> विव  
नंभत्तेहिं व कम्महत्थेहिं कपमाणयाए<sup>43</sup> विव वेवमा-  
पीए सीसपडीय पण्णापवययकमळं उम्मउपउमुहे 10  
उप्पुउपययकासे<sup>44</sup> जीवजीवेणं गच्छा जीवजीवेणं  
विहुर, मासं मासिम्भामि ति विहुर [ ३ ] से उहा  
नामए [ गाललगडिया इ वा [ उहा नंभो उहा ]  
[ आब ] इयासणे इवमासुत्तसिपद्धिक्खण्डेय तवेयं तेयं  
तवेयसिरीए उवसोमेमाणे [ २ ] विहुर। [ Sūtra, 3 ] 15

37 ABDE भण्णसि C वयसि 38 ABD सुक्खेवं सुक्खेवं C  
only सुक्खेवं E as in text; see previous and poster-  
ior similar texts. 39 ACD पिट्ठिमस्सिस्सव्वं B drops  
this E विम्वस्सिस्सव्वं and कम्मवरेणं commentary  
seems to support it. Barnett विम्वस्सिस्सव्वं 40  
majority of MSS पाप्पुत्थिक्ख पाप्पुत्थिक्ख philologically  
better 41 ADE and Barnett as in the text BC  
पिट्ठिक्खण्डपत्तंभीहिं 42 ACD Barnett वरिक्ख B वेविक  
E तिद्धिक्ख. 43 AB कपणकएण CD कपणकएण E कपण  
कपिक्खो विव Barnett कपणकएण which I have acce-  
pted in the text 44 ABD उप्पुउ C उप्पुउ E  
उप्पुउ and कम्मवरेणं therein confirms it; Barnett उप्पुउ

तेषं काहेषं तेषं समर्थं, रायगिहे नयरे;  
 गुणसिद्धय चोप्य, सेषिण राया । तेषं काहेषं तेषं  
 समर्थं समर्थे मगर्षं महावीरे शमोसहे । परिसा  
 निमाया । सेषिण निमाय । धम्मकहा । परिसा  
 5 पदियमा । तय ये स सेषिण राया समर्थस्स मय  
 बभो महावीरस्स भंतिण धम्म सोचा भित्तम्म समर्थं  
 मगर्षं महावीर बंधा नयंसह । वंदित्ता बमंछित्ता  
 एव बयामी ।

इमांसि ये भटे ! इदमूरपामोक्क्याने बोद  
 10 सण्ह समवज्जाहस्सीये धण्णे मज्जगारे महापुक्कटकारण  
 चच महाविज्जययगाय चच ।

बबे ननु सेषिणा । इमांसि इदमूरपामो-  
 क्क्याने चाहमण्डं समवज्जाहस्सीये धण्णे मज्जगारे महा  
 पुक्कटकारण चच महाविज्जययगाय चच ।

15 स केणहूये येन । एवं हुक्का इमांसि  
 [ बोध ] माहस्सीये धण्णे मज्जगारे महापुक्कटकारण  
 चच महाविज्जययगाय चच ।

बबे ननु सेषिणा तेषं काहेषं तेषं सम  
 बबे कायरी नाये नयरी होण्या [ ] । उयि पासा-  
 यपडिमव चिहण । तय ये स सेषिण राया समर्थस्स मय  
 20 बभो महावीरस्स भंतिण धम्म सोचा भित्तम्म समर्थं  
 मगर्षं महावीर बंधा नयंसह । वंदित्ता बमंछित्ता  
 एव बयामी ।

गए । उपागमिच्छा महापट्टिकर्ष उम्माई उमिण्हामि ।  
 संजमेण [आव] विहरामि । परिता निगया । [तदेव  
 आव] पण्णए [आव] विजमिष [आव] भाहारे ।  
 धण्यस्स पे अण्यगारस्स पादाण सरीगबण्णमो सण्णो  
 [आव] उबलोमेमाणे २ बिहर । से तेण्हेणं सेणिया । 5  
 एवं सुण्णए 'इमांति बडवमण्हं छाहस्सीयं धण्णे  
 अण्यगारे महादुक्करकाण्य महापिण्णरयएव वेव ।"

तए पे से सेणिए एया समणस्स मयबभो  
 महावीरस्स अंठिए एयमण्हं छाण्णा निसम्म इह [ ]  
 सुमणं मगणं महावीरं तिफ्फुत्तो आयादिएपयाहिणं 10  
 करे । करिता बंदर नमसर । बंदिता नमंसिच्छा  
 जेण्येव धण्णे अण्यगारे तेण्येव उपागच्छर । उपागमिच्छा  
 धण्यं अण्यगारं आयादिएपयाहिणं करे । करिता  
 बंदर नमसर । बंदिता नमंसिच्छा एवं वयासी ।

"धण्णे सि न तुमं रेवाणुप्पिया !, सुण्णे 15  
 सुउयाये अण्यउण्णये सुउणे पे रेवाणुप्पिया ! तव  
 माणुस्सए उम्मजीविपफळे ।" सि कहु बंदर नमसर ।  
 बंदिता नमंसिच्छा जेण्येव सुमणे मगणं महावीरे तेण्येव  
 उपागच्छर । उपागमिच्छा सुमणं मगणं महावीरं  
 तिफ्फुत्तो बंदर नमसर । बंदिता नमंसिच्छा आमैव 20  
 विसं पाउम्भ, तामेव विसं पडिगए । [ Sūtra 4 ]

तए पे तस्स धण्यस्स अण्यगारस्स अण्यया  
 कया पुण्णरतावरत्तकाकसमयंसि धम्मजागरिणं [ १ ]  
 इमियाकवे अम्मतिव [ ४ ] ।

"एवं कहु माई इमेणं उराकेणं [ ]" अहा 25  
 बंदरमो तदेव विता । आणुच्छणं । येरेहिं सदि

विगर्हं दुःखम् । मासिषा संखेहणा । नव मासा परि  
 यामो । [ आच ] काष्ठमासे काष्ठं विण्वा उर्ध्वं चरिम  
 [ आच ] नक्षत्रोद्देशः अभिमानपत्त्यदे उर्ध्वं पूर्वं पीईवरात्ता  
 तन्महसिदे विमाने वैवताय यवपण्ये ।

5 यण्यस्तु यं मते ! केवद्वर्षं त्रिं पण्यता ! ।  
 " गोयमा तेचीत्तं सागरोवमाई त्रिं  
 पण्यता ।

" से यं मते ! तामो वैवतागाम्ये कर्हि  
 गच्छिहि । ' ।

10 गोयमा ! महाविदेहे वासे सिन्धुहि । "  
 एवं कानु जंघु ! समयेर्षं [ आच ] संपत्तेर्षं  
 पदमस्तु मन्त्रायचस्तु मयमदे पण्यते ॥ " [ सूत्र 5 ]  
 पदम मन्त्रायच मयम ॥

अहं यं मते ! [ ० ] ' ॥ वरुणेवमो ॥

15 एवं कानु जंघु ! तत्र काष्ठेन समद्वर्षं ।  
 कायदी नयरी । जियस्तनु रावा । तन्म यं काष्ठेदीन  
 नयराव महा नामं मन्त्रवाही परिचस्तर [ नर्हो ] ।  
 तीस्तं यं महात्त सन्त्रवाहीन पुत्ते सुचकत्त नामं  
 द्वाप्य होन्वा महीन [ आच ] सुकवे पंचपापरिचिक्ते  
 20 अहा यण्यो तहा । वतास्तमो वाना [ आच ] वप्पि  
 पत्तयावर्द्धितय विह्वर ।

तेचं काष्ठेनं तंयं मयपण्यं । मयोसरण्यं । अहा  
 यण्यो तहा सुचकत्ता वि मिग्गमो । अहा वाचक्या-  
 पुत्तस्तु तहा मिक्कमणं [ आच ] मयगारे आत्त ईरिया-  
 25 समिय [ आच ] वमयारी ।

तत्र यं से सुषकलते नं चेय विषयं सम  
 नमम मगदमो महापीरस्तु भेतिष मुंहे [आय] वष  
 इय नं चेय विषयं नमिमार्ह तदेव [आय] विषयि  
 [ ] माहारेह, संजमेन [आय] विहर [०] । बहिया  
 उपपयविहारं विहर । वकारस वंगार्ह महिगज 5  
 [०] संजमेनं तद्वत्ता वप्याय मावेमाणे विहर ।

तत्र यं से सुषकलते तेनं उपलेन [०] ।  
 जहा नंदमो ।

तेन काकेनं तेनं समपण । रापगिह नयरे ।  
 सुषसिम्ह चेह । सेपिह राया । समी समोसहे । 10  
 परिसा निमाया । राया निमाया । नममजहा । राया  
 पडिगयो । परिसा पडिगया । तत्र यं तस्य सुषकल-  
 तस्तु नमपया कपार पुष्करतावरतकास्तमयसि नमम  
 जागरिबं जहा पंडपम्स । बहु बासा परियामो । गोय  
 मपुष्प । तदेव कहेह [आय] 'सम्पहसिदे निमाये 15  
 वेवताय उपपण्ये' । 'सिरीसं सागययमाई डिई' । 'से वं  
 मते' । [०] । महाविरेहे सिमिहसिह' ॥

वीर्यं काकपणे समपण ०

यं सुषकलतगमेनं सेसा वि नहु मापिष-  
 यत् । नवरं भागुपुष्पीय, दोपिह रापगिहे, हाणि 20  
 साय, दोपिह बापिधमामे । नवमो हरिधनापुरे, नमो  
 रापगिहे । नवणं महामो उपपीमो । नवणं वि  
 वसीसमो दामो । नवणं निपकमयं थावप्यापुतस्तु  
 सरितं । वेहस्तु विषा करेह । सममासा वेहस्तु ।  
 नव धण्ये । सेसार्ह बहु बासा । मासं संकेहया । 25  
 सम्पहसिदे । महाविरेहे सिमिहसिह' ॥

एवं एतं यत्प्रत्ययार्थः ॥

एवं कसु संज्ञा<sup>१</sup> समयेण मगपया महावीरेण

जाहगरेण तिथ्यगरेण सूर्यसंवृण्णं योगवाहेण योग्य  
वीदेण मागपज्जापगरेण यमयद्वयं सूर्यद्वयं यकसु

5 इयं यम्मद्वयं यम्मसूर्यं यम्मवरचाउरंतवाह्वद्विषा  
अप्यद्विषवगप्यायईसप्यघरेण द्विषेण जाहवणं बुदेण  
वाह्वणं मान्नेण मोयवणं तिण्वणं ठारवणं सिवे वयं  
यद्वयं यमनं यकस्ये अन्नावाहं अणुत्तरोववाहपद्विषा  
गण्णामयेणं हाय मपत्तेणं अणुत्तरोववाहपद्विषाणं तव

10 एव वमास्तं अयमहे पण्णसे ॥ [ S<sup>1</sup> 42. 6 ]

अणुत्तरोववाहपद्विषाणो समत्ताणो । नवमं  
अगं समत्तं ॥

अणुत्तरोववाहपद्विषाणो वगो सुपण्णो । तिण्ण  
वमा । तिण्णं वच विवसेसु वरिस्सह । तथ पइमे  
15 वमी इमं उहेमगा । विहए वमी तेएस्स वरेसगा । वरह  
वगी इमं उहेमगा ।

समं जहा यम्मज्जा नैयम्या ॥ [ S<sup>1</sup> 43. 7 ] 46

। अणुत्तरोववाहपद्विषाणो समत्ताणो ॥

46 Barnett's text and A B D give the  
Sutr अणुत्तरोववाहपद्विषाणो वगो सुपण्णो etc O E  
do not give the For colophons of MSS.  
see Introduction





एव । ( १५ ) महम्बलेति यथा मयकत्वा महाबल  
स्तथाऽयं वाच्यः । तत्र च यद्वक्तव्यं तद्व्याख्यायति ।  
( १६ १७ ) सुमिष्यत्सुख-कष्टमेति स्वप्नदर्शनं स्वप्ने  
सिद्धवतीतित्यर्थः । 'कष्टमे'ति 'कथना' । स्वप्नस्य रात्रि  
निवृत्त्या । इत्थं वारकस्य । वाक्यत्वं तस्यैव । एवमादि  
सर्वमस्य तद्वक्षरे महाबलवद्वक्तव्यम् । अस्ति पर-विशेष-  
महद्गुणो दामोति परिणवनान्तत्वात्तौ हिरण्यकोटी  
रित्यादि 'दामोति' वाच्यः ।

[ पृष्ठ ४ ]

( १ ) तत्र च मित्यादौ तस्य गौतमस्य 'अथ  
मेवादृक् अथमिष्य' [ ४ ] सक्त्यै समुप्यक्षित्या  
इत्यादि सर्वं यथा मैघकुमारस्य प्रथमब्रह्मे वक्तुं  
तथा वाच्यम् । अत एवाह ( २ ) अत्र मेहे तत्र  
जिगाण्य चम्प लोचका' इत्यादौ सर्वप्रोचितद्विधाऽभ्या-  
हारा वाच्यो मैघकुमारचरितमनुस्मृत्येति । ( १३-१७ )  
अथ सर्वं गौतमाख्यातकं मणवतीप्रतिपादितम्बन्धक  
कथानकसमानं तदनुसारेण सविषमं वाच्यमिति नवरं  
निधुप्रतिमा पञ्चम्—बहुमासपरिमाणा एकमासिकी  
अथ दृष्टादिसमानमासपरिमाणा द्विमासिक्याद्या सप्त-  
मासिभ्यन्ता तथा मासरात्रिद्विषममासा प्रत्येकं सप्त-  
रात्रिद्विषमिभ्यन्ता महारात्रिकी रात्ररात्रिकी चेति,  
अथर्वं चासौ विशेषेण दृष्टाधुतस्तन्व्याद्बभूवे । ( १७ )  
तथा गुणरत्नलोकस्य तत्र सर्वकथं तत्र हि प्रथमे  
मासे निगन्ते चतुर्थे तत्र विद्योक्तदुष्टस्य एवमि  
मुखस्याचम्पानं रात्री बीरायननायातुलस्य एवमेव  
किरीयादिषु पोड्याचसानेषु मासेषु पञ्चमकादि चतु  
विंशतममकपर्यन्तं तत्र इति ।

[ पृष्ठ ५ ]

( १ ) इवमभ्यानि नव प्रागुक्तगाथोद्दिष्टानां समुद्रादीनां नवानामन्यकपृष्णिघारिणीसुतानामावधानानि बाध्यानि एवं दृग्भिरभ्यपनैः प्रथमो वर्गो निगमनीयः ।

( १ ) 'अहं तच्छस्स उक्खेवमो'ति 'अहं न मंते ! समजेन मगधया महावीरेणं अहमस्स भंगस्य पट्टमवमास्स अयमट्ठे पण्यत्ते, दोण्वस्स वं मत्तं । वमास्स के अट्ठे पण्यत्ते ? 'एवं अत्तु जंण् ! तेणं काळेण समजेणं मगधया महावीरेणं दोण्वस्स वमास्स अहं अज्झपया पण्यत्ता' इत्येवं द्वितीयवर्षस्योपसृप्तो बाध्यस्तत्र बाध्यव्यपनामिधानगाथा इवमभ्येया ( ५-१ ) "अकलीमसा नरे अत्तु समुद ३ हिमवत्त ४ अचल्लामे ५ ५ । घरणे ५ ७ अमिर्धे नैव अहमद ॥ १ ॥"

( १-१ ) अहं तच्छस्स उक्खेवमो 'ति 'अहं न मंते ! समजेन अतगद्धसाणं दोण्वस्स अयमट्ठे पण्यत्ते० 'एवं अत्तु जंण् ! समजेणं मगधया महावीरेणं तच्छस्स वमस्स तेरम अज्झपया पण्यत्ता तद्वद्वा—

[ पृष्ठ ६ ]

( १ ) 'अभीयस्से'त्यादि, 'अहं तच्छस्स वमास्स तरस अज्झपया पण्यत्ता, पट्टमस्स वं मत्ते ! के अट्ठे पण्यत्ते ? 'एवं अत्तु जंण् ! तेणमित्यादि ।

( १४ ) 'जीरघार्मग्गज्जघार्ममंडवधार्मकीळावजघार्मं कपार'ति 'अहा दहणण्ये'ति दहमतिष्ठो राजमम कृते यथा वर्जितस्तथाऽयं वर्जनीयो यावद् 'गिरिच्छं दहमणीजेण वर्णयवरपायवे सुदंसुदेणं परिचङ्गुर, तद

ये तमचीयसे कुमारमित्यादि सर्वमप्युक्तं बह्वच्यम्  
 समिदाद्यमात्रकृतत्वात् पुस्तकस्य (१९) 'सरित्तिपात्र'  
 मित्यादौ पाठान्तरत्वात् 'सरित्तिपात्रं सरित्तिपात्रव्यञ्जक  
 ओध्यगुणोद्देशेयानं सरित्संहिता कुलेहितो माधित्तिपात्र  
 मिति इत्ये। (२०) अत्र महत्त्वमस्ति मप्यव्यभिहितस्य  
 तथाऽस्यापि दावे सर्वं वाच्यम्, 'अथि पात्राव्यवहार  
 कुस्मात्तेहि मुंगमात्पयहि मीयमोगार्हं मुञ्जमाये विहात  
 [ पृष्ठ ७ ]

( १ ) सेजुद्धं पञ्च मासिपात्र नंकेह्याद  
 निवे ( ८१ ) एवं पञ्च अंश । समवेतं  
 तच्छमस बम्यस पद्मसस बम्यपयसस अपमदे  
 पञ्चसति मिसपस्तुतीपवर्गप्रथमाभ्ययस्य । अमे-  
 तनानि पञ्चाभ्ययनाभ्यतिविद्युत्वाह—( ११ ) एवं  
 अत्र मचीयसे त्यादि पदभ्ययनानि प्रथमाभ्ययस्याप-  
 रित्यागेन (१२) पञ्चयमसि पदभ्योभ्यन्तेभ्य इव पात्र  
 कैवर्तं नामसु विद्योय यतः सर्वेषामेतां प्राविद्युत्वायाः  
 प्राविद्यात् इव दाया दानं विद्यतिर्बर्वायि पयाय बहुर्दय  
 पूर्वायि भुतं यदुक्तये विद्या इति पदपि कैते तत्त्वतो  
 बहुदेवबर्वायुता ।

( १ ) एवं नानमाभ्ययनस्योपक्षेपमिद्यायेवं वाच्य-  
 त्वम मित्यादि । अत्र पदमेति यथा तृतीयवर्गस्य प्रथ-  
 माभ्ययनं तद्यद्यभ्ययनं नवरमिद्वार्यं विद्योयौ बहुदेव  
 इत्यादि, बहुर्दयपूर्वायि नू प्रथमसमानमपि स्मरचार्यं  
 मुष्टमिति २ । अत्र कश्चेत्यसौ ति । अत्र च मते । अतम-  
 द्यमात्रं तच्छमस बम्यस पद्मसस बम्यपयसस अपम-  
 म् पञ्चम बम्यसस ति बहुमस्त ये मते । के  
 मद् पञ्चम इत्युपसर्ग ।

[ पृष्ठ ८ ]

( १ ) तत इव जड्वित्यादि निर्बचनं । ( ५-  
 ३ ) 'सरित्तय मरुताः—समावा 'सरित्तय'ति सप्तत्वं  
 वा सरित्तय'ति सप्तत्वं सत्ता नीलोत्पलगावच्छुभि  
 कायतसीवकुसुमप्रकाशा गवर्धं महिषाङ्गं यतसी-  
 घान्पविशय श्रीवृक्षाद्वितयसत्ता 'कुसुमकुण्डलमहद्वय  
 ति कुसुमकुण्डलं—यत्पूरकपुष्पसमानाकृतिकर्णामरणं तेन  
 मद्रका—द्योमवा ये ते तथा बालावस्थाध्वं विसेपनं  
 न पुनरनयात्पदस्यामयमिदमित्येकं, अन्ये पुनरपि—  
 र्मकुसुमपद्मरा सुकुमार इत्यर्थं तत्त्वं तु बहुभुत  
 गम्यं तद्वकुम्भरसमाया वैममयपुत्रतुल्या इदं च  
 लोकाद्व्या व्याप्यातं यतो देवानां पुत्रा न सन्ति ।  
 ( ७ ) तं वैव दिवस मिति पदैव दिवसे ते मुख्य  
 भूत्वा मगापदभगारिता मयमिता 'तं वैव दिवसमिति  
 तत्रैव दिवसे । ( २१ ) 'कुम्भा' ति पुराणि ।

[ पृष्ठ ९ ]

( १२ ) 'मुम्भो मुम्भो'ति मूयोमूया पुन पुनरित्यर्थः  
 [ पृष्ठ ९ ]

( १८ ) 'बहुकरणे'ति बहुकरणेत्यादिबर्धकपुत्रं यान  
 प्रवरमुपस्थापयन्ति । ( १९ ) अहा देवानन्द'ति मयवत्य  
 मिद्विता यथा देवानन्दा मयवन्महाभीष्टमयममता गता  
 तद्येयमपि मयमीया ।

[ पृष्ठ ११ ]

( ५ ) त्रिषु ति मृतप्रसविनी । ( २० ) यत्रैत पद  
 व्यवगापस्तत्रोपागच्छति तांश्च सा चन्दत इति ।

[ पृष्ठ १२ ]

(२ ४) आयपपण्डपति भागतप्रभवा-पुनस्नेहात्  
स्तनायतस्तम्या पण्डपसोपनेति प्रस्तुते मानन्दप्रभेन  
लोचने यस्या सा तथा कंचुपपटिनिवत्तति परि  
क्षिप्तो विस्तारित इत्यर्थं कञ्चुका-वारबाणो इति तिरे  
कस्पृष्टभूतशरीरतया यथा सा तथा इरिषकण्यबाहू'  
ति शीघ्रपमयो इत्येवमात्रसूचत्वात् एकुटितकण्ठो बाहू  
-मुञ्चो यस्या सा तथा माहृतमेष इरिषकण्यबाहू  
धागहयकचंबपुण्यचंपि इ समूलसिपयेमहूवा' धापमि  
मेवजनधारामिपहनं यत्कर्मपुण्यं तदपि समुच्छि-  
तानि गमाजि कृपकेषु यस्याः सा तथा । (१५)

अयममन्विह ति इहैवं इत्यह- अयमेवाहो  
ममन्विह विनिह पन्विह मजोयह संकप्ये  
समुपगिहत्या तत्रायमेतत्रप मन्वामिह-वात्साभि  
त विनिहत-स्मरणरूपं प्रापित-भूमिवाचकपोमनौ-  
गता-मनाबिकाररूपा मद्रूपी-विहत्या समुत्पद्य ।

(१ ४) 'यच्छाभो जे ताया इत्यादि यस्या धनमईन्ति  
सस्वम्न वा वाग्ना यस्या इति वातामिन्त्यपसया  
अस्या मन्वा-मिन्त्य पुण्या-पविता हतपुण्या  
हतापी हतप्रधाजना हतमक्षणा-सक्रीडतकस्तना  
आमि ति यामा मन्वे इति विनकायां निपात' निज  
दुक्षिमभतानि हिम्यरूपार्णान्धर्ध स्तनपुण्ये लुम्प्यानि  
यानि जाति तथा मधुरा समुत्तापा येषां तानि तथा  
ममन अयनमीत्यममिन प्रज्जितानं येषां तानि तथा  
स्तनमुत्ता-व-स्तनवागममिम्येवजन्ति मुग्धकाभि-सत्य  
यनपिमानानि अयमर्मानि गम्यन् पुनश्च सोमसहमन्वे-  
पमाभ्यां हस्माभ्या गृहीत्या उन्मह निवधितानि सन्ति

इति समुद्रापकाद् सुमधुरान् पुन पुनर्मधुस्रममि-  
तान् मधुस्र-मधुरं प्रमथितं-मथितिर्येषु ते तथा तान्  
इह सुमधुरमित्यभिधाय यन्मधुस्रममथितानिस्तु फलं  
तत्पुनरुक्तमपि न पुनं सम्भ्रममथितत्वाद् इत्येति ।  
( २५ ) यत्तो 'सि विमलपरिणामादेवामुक्तविशेष  
प्रवर्ता विम्वान्तं मज्ज्यात् एकतरामपि-मज्ज्यतरविशेषण  
मपि विम्वं न प्राप्ता इत्युपहतमज्ज्यदुस्या भूगतद  
दिका करतले पर्यन्तितमुक्ती ज्ञायति ।

[ पृष्ठ १३ ]

( १३ ) तद्वा धास्तमि 'सि पठित्वे 'कनीयसे'  
सि कनीयान्-कनिष्ठो कपूरिण्यर्थः । ( १७ ) 'ब्रह्मा  
भममो 'सि यथा प्रथमे हातम्ययकुमारो-हम कृत  
वान् तथाभ्यमपीति भवर-केवळमय विशेषः अथ  
इतिवैगमेपिषभाप्यनायायमं कृतवान्, स तु पूर्व  
सङ्गतिरस्य देयस्येति ( २ ) विरम्यं ति वितीर्ष-  
इत्तं पुण्यामिदिति गम्यते

[ पृष्ठ १४ ]

( १०-११ ) 'तंसि तारिखवंसी ' ति त्याहो  
पावत्करणाद् शयनसिद्धयर्थको साधन्तो इत्यौ  
सुमित्रे पासित्ता न पठिबुद्धा जायन्ति इतो पावत्क  
रणाद् इष्टा तुष्टा स्वप्नावग्रहं करोति शयनीयात्पाह-  
पीडाप्यावरोहति रात्रे निवेशयति न तु पुनरग्रम त  
त्पञ्चमादिशति 'पाहण'ति स्वप्नपाहकानाकरयति,  
तेऽपि तदेवादिशन्ति ततो रात्रा तदादिपुनपुनस्त्य  
'परिपहर'ति सुषुप्तसुषुप्तेन गर्भं परिबहतीति ब्रह्ममिति ।  
( ११-१७ ) 'जासुमित्रे' त्यादि अपा-वनस्पतिविशेषस्त  
स्या सुमनस-पुण्यादि एकवन्पुत्रीवर्क-स्मेदितपन्बुद्धं

तसि पञ्चदशममपि यवतीति रक्तप्रहर्षं जम्भारसो-वाचक-  
 'सरसगारिजातकम्' जम्भानसुपुमविलेपकुसुमं 'तद-  
 पविषाकर' इत्यदिनकर एतौ समा-एतत्प्रभातुभ्ये  
 त्पर्यः प्रमा-वधौ यस्य स तथा रक्त इत्यर्थः तं सर्वस्य  
 जनस्य नवनानां कान्त-कमनीयाप्रमिदपनीय इत्यर्थः ।  
 सर्वमप्यकान्तम् समाह्वेति सुकुमास्यपाविणाय  
 मित्यादिबर्णको हस्यो वाचकस्वरूपमिति पञ्चतातुल्य-  
 मानं कोमलरक्तत्वाम्ना । (१) 'रिङ्मन्त्रे' इत्यादि  
 ऋग्वेदपञ्चैरसामवेगाद्यर्चवैदनां साङ्गोपाङ्गानां सारको  
 धारक पाग्य इत्यादिबर्णको वाचकत्वात् हस्यः ।  
 [ पृष्ठ १ ]

(१) बह्वि इत्यत्र बह्विभि कुञ्चिकादि वाच-  
 क्त्वरणाश्रममिदमिति चेदिकामि परिक्षिता इत्यादिबर्ण-  
 को हस्य । (२) 'अहा मेहो महेसिवाचर' इति वधा प्रथमै  
 शान मेघकुमारो मातापितरौ सम्बोधयति एवमयमपि ।  
 हेतुर्न तत्र भावा । न प्रतीत्युक्तं । वतास्तत्र भावौ सरस-  
 यस्तु सरसगारकुलेभ्य आसीत्ता मुन्यन्व वाचवेदामि  
 साह विषयानुत्पत्तिरिति तदिह न वक्ष्ये अपरिणीत  
 त्यास्य किंचित्त्वन्तव्यम् ? इत्याह— आच बह्विपञ्च-  
 ति त्वं ज्ञाना-स्माकमिदमुमा नेच्छामस्तवया पियोगं  
 माह तना मुन्य भाषात् वाचद्वय जीवाम इत्यत आ-  
 न्य वाचद्वयासु द्विषं गतपु परिणतवयाः बर्हिते कु-  
 र्वन्तान्मुदाय निरपहं सन् प्रमत्तिष्यतीति ।

पृष्ठ १९ ।

३ (१) 'ज्यनामया इह वाचकत्वात् सुखा  
 मवा माजियामया वाचद्वयं विप्रदातव्याः । (२२)  
 धारविनर्ति धार्यानु मजितुमित्यर्थः ।

(१४-१५) 'नियत्तमर्चं जहा महाबलस्त' यथा मगध-  
 त्वां महाबलस्य निष्क्रमणं रात्र्यामिथेकचित्त्रिकापोहणादि  
 पूर्वकमुत्तमेवस्यापि बाध्यं । किमन्तम् ? इत्याह- 'जाब  
 तमाषाय तहा २ जाब संजमरति' तस्य प्रमञ्जितस्य  
 किञ्च मगधानुपदिशति स्म 'यवै देवाणुप्पिपा ! गंतव्यं  
 चिह्नियव्यं निसीयव्यं तुपहियव्यं मुञ्जपव्यं मासियव्यं  
 एवं उट्ठाए २ पाणेहिं भूतेहिं सत्तेहिं सज्जमेणं संजमर्चं  
 संजमियव्यं बल्लिख ब बं बट्ठे नो पमारपव्यं तए न  
 गणहुकुमाळे बल्लगारे बण्डवो बरिड्ढेमिस्स संतिए  
 इम वपाक्यं यम्मियं ववपस सम्मं पडिप्पहर तमा  
 षाय तह मच्छर तह चिह्नर तह निसीयर तह  
 निसीयर तह तुपहर तह मुञ्जर तह उट्ठाए २ पाणेहिं  
 ३ संजमेणं संजमर । (१८-१९) 'अ येव विवर्सं पम्मार'  
 इत्यादि पदिह तदिन्यप्रमञ्जितस्यापि गजहुकुमाणुमे-  
 प्रतिमप्रतिपत्तिरभिधीयते तत्संबन्धेनारिपुनेमिनोपरिदृ-  
 त्वादिद्वयमितरथा प्रतिमप्रतिपत्ताथर्वं न्यायो यथा-  
 'पदिपछर वपावो संघयण्यमिहंहुवो महासत्तो । पदि  
 मामो मावियव्या सम्मं गुरुया नणुण्णवामो ॥१॥ गच्छे  
 णिवव निम्मामो जा पुण्णा वस ववे वसंतपुण्णा । नक्क  
 स्स तवयवत्तुं होइ जहण्णो सुयामिगमो ॥२॥' [प्रतिप  
 पते वत्ताः सहननभूतिपुत्तो महासत्त्व' प्रतिमा । मावि  
 तारमा सम्यग् गुरुयाणुसाताः ॥१॥ यच्छे वव निर्मात  
 यामत् पूय मि वव भवेयुरत्तमपूर्णाणि । नवमस्य दती  
 पवस्तु मवति जपण्य कृताधिगमाः ॥२॥ ] इति

[ पृ० १७ ]

(७) ईसिपम्माणवचति ईपरवमतवदनेन  
 'जाब'ति करणात् यतदण्यं 'वग्यारियपायी' मल्लम्ब



मुञ्च इत्यर्थः 'अभिहितमप्ये सुखपोमाहनिष्ठमिदं' । (९-  
 १२) 'सामिधेयस्त'ति समित्तमूहस्य 'समिहामो'ति  
 इत्यनमृता काष्ठिका 'इमे'ति समूहान् इमांश्च 'कुसे'  
 ति इमांश्चापीति 'पत्तामोहस्य'यत्ति शाखिशाखाश्रिम्भा  
 मोदितपत्रादि देयतार्चनायांगीत्यर्थः । ( ११ ) अ-  
 दिदृशोऽपश्य'ति दृशे योग्योपाधिर्नस्या सा तथा  
 ना चामो पतिता अ-आत्पादेभद्विष्कटेति इह  
 शोपपतिता न तथेत्यदृशोपपतिता अथवा न  
 दृशोपपतितेत्यदृशोपपतिता अत्रवृत्तिविन्ति का-  
 ले मोगकाष्ठ योजने वर्तत इति काष्ठवृत्तिर्वी,तां विप्य-  
 अदिता विमहाय । (१५-१६) 'पुतिपक्षिषुयसमाये'ति वि-  
 कसितपक्षाशङ्कुषुयसमानान् गच्छामित्यर्थः 'आदिपद्माप-  
 न' अत्रिशादधिकारमृताद्वापन् 'अहत्तम' कप्यरेण ।  
 [ पृष्ठ= १८ ]

। ४) अन्वयः पातन्करणादहत्तमपक्ष्याः विपुला तीव्रा च  
 ग्हा मगाहा कट्टी कर्कशा इत्येवंमसत्या द्रष्टव्या । (५) अ-  
 न्यदुस्ममानेति अयद्विषय इत्यमगच्छमित्यर्थः ( ९ )  
 कस्मरपक्षिद्विग्वहः कस्मरजोविषोऽत्रकम् अणु-  
 त्वकम् 'ति अणुमगुचस्थानकम् । ( १ ) अ-  
 नन इह पातन्करणादिव इत्यम्— अणुतरे-  
 तिवापात्र निगधरणे कसिधे परिपुण्येति । (११)  
 निष्ठ इह पातन्करणात् 'बुद्धं मुते परिबिम्बुर'ति  
 इत्य । १ ) गीतगंधमिनाय'ति गीतं सामान्य मन्धरं  
 नु मुहतादिनाममिधमिति (१९) 'अहत्तमगणपहत्तमं  
 परिबिम्बल मठमठं यं अटकरपहत्तम-पिलारवत्तम्  
 दाम्नायं पदपुण्यं तत्र परिमितम् । (२१) पदारेत्य ममपार्थ-  
 नि गमनाय लैष्यधारित्वावित्यर्थः ।

[ पृष्ठ० १९ ]

( १ ) जुष्मं इह वायत्करणात् अणञ्  
अरिपदेई वाचरं सुसिष बुभुक्षितमित्यर्थ-  
पिवाक्षिर्षं पुष्पसं ' इति द्रष्टव्यमिति । ' मह  
इयहास्याधोति महातिमहता इष्टकाराशे सफागात् ।

[ पृष्ठ० २१ ]

(८) बहुकम्पमिग्नरत्नं सादिग्नै दिग्नेति प्रती-  
तमिति । (१५) निश्चयेष्वंति आयुस्सयेष मयाप्यवसा  
नोपक्रमेयेत्यर्थः ।

[ पृष्ठ २२ ]

(२-३) 'तं ज्ञापयेयं मण्डपसि तदेवं ज्ञातं  
सामान्येन वृत्तगजसुकुमाद्यमरणमईता-जिनैम 'सुपमेयं  
स्मृतं पूर्वकाळे ज्ञातं सत् कपलाबासरे स्मृतं  
मविष्यति विज्ञातं-विशेषता सोमिष्टेनचममिप्रायेच वृत्त  
मेतदित्येवमिति शिष्यं-कृष्यबाधुरेबाप प्रतिपादितं मवि  
ष्यतीति । (८) 'सपत्निश्च सपदिदिसि ति समस्त-समान  
पार्श्वतया समतिदिक्-समानप्रतिदिक्तया अत्यर्थमभिमुख  
इत्यर्थं अभिमुखागमने हि परस्परसमादेय इतिष्यमान  
पाश्वी मवत एव विदिशावपीति । (२०-२२) 'एवं कस्य  
अंश्च ! समनेष मगवथा ज्ञाप्य संपत्तेष्वं बहुमस्त अंगस्त  
अंतगहृष्टार्थं तच्छ्वस्त वगस्त बहुमस्त अस्तपयस्त  
अपमदे पण्यतेतिचेमीति निगमयम् । एवमभ्यानि पञ्चा  
प्यपनादि, एवमेतत्प्रयोधमिस्तुतीपो वर्गो निगमनीय ।

[ पृष्ठ० २५ ]

अतुर्ये वर्गे दशाव्ययानि ।

[ पृष्ठ १६ ]

पञ्चमेऽपि तथैव तत्र प्रथमे ( १५ ) 'सु-  
रभिरीषाययमूक्यप' इति सुरा न मर्षं कुमायवा  
मुम्भस्तताकारणे अग्रिम्य—अग्निकुमारदेवसंपुस्तितो  
द्वीपायनम्—सुरापानमत्तमुपानुमारजडीकृतं कृत  
मिश्रणो बाह्यतपस्वी सम्प्राप्ताग्निकुमारदेवत्वः एते  
मूलं-कारण यस्य विमलस्य स तथा मयवा  
सुरस्यासावग्निकुमारस्याग्निवाता द्वीपायनमेति सुराग्नि  
द्वीपायनं हेतुं तच्च । ( १६ ) 'परिमार्ष्टा' इह  
'हानं च हारयाच' इति संम्यगधीर्ष ।

[ पृष्ठ १७ ]

( १-४ ) 'कोसंबचचकायवे' पाठान्तरेण 'कोसंब  
कायवे' 'पुडविति' 'पुडवीसिकापट्टरिति' इत्यं, दीपय  
त्वति 'दीपयत्यपञ्चमदियमपीरेति' इत्यां ( १९ ) 'तिर्वा' इति  
त्रयाणां पदानां समादापक्षिपरी-मत्तस्येव एवमूनां  
पदचपक्षिप्यामविसेयस्तां क्षिपति—इत्येति ।

[ पृष्ठ १८ ]

( १ ) राजा—प्रसिद्धो राजा पुत्रराजा—उभ्याई-  
ईश्वर प्रभुरमात्पादि तच्छब्दो—राजबलमा राजसमाह-  
माहम्बिक—महम्बासिधानसधिवैराविसेयस्वामी कौटु-  
म्बिक विचारिकुटुम्बमेता ईम्पायव प्रसीदताः ( १९-१३ )  
'पञ्चमठगम्भवि' इति पञ्च इति प्रवृत्ता पक्षिमुष्टं कुटुम्बकं  
नन्निर्वाहार्थमाहुर साबाजमान्तो पस्तस्यापि पद्य  
वृत्ता—पद्यापक्षिणां वृत्ति—वाजीवनम् 'जनुजावति'  
पूर्ववद्वाति न पुनवृत्त्यर्थादस्य प्रवृत्तिर्वा पाद्यात्यनि  
वांमताकुटुम्बस्य तामपहरतीति ।

[ पृष्ठ ३१ ]

(१२) 'आय किमंग पुण' इत्यत्र 'उतुम्बरपुण्यं  
पिब दुहुमा सवणयाए किमंग पुण पासवयाएति  
व्रण्णमिति ।

[ पृष्ठ ३२ ]

(२) आसित्ते णमित्थादाधिरं इत्यम्-मादीतो  
मरुत्त । छोटः एवं प्रदीप्तः मादीतप्रदीतस्य जरया  
मरुजेन च तत् इच्छामि इत्याद्यां प्रियैः स्वयमवात्मानं  
प्रमाजितुं पावत् आचारगोचरविनयवैतपिच्छात्पयात्रा  
मात्रप्रवृत्तिर्धर्ममाप्नोतुमिति यावमात्रार्थः च  
वृत्तिर्वैच स तथा तम् । (८) 'ईरिपासमिया' इत्यादौ  
पावत्करणात्प्रत्यान्तरेषु 'मासासमिया' इत्यादि 'मण  
गुत्ता' इत्यादि 'वणगुत्ता' इतिदिवा गुत्तर्चमचारिणीति  
व्रण्यं । (१) 'वहुहि' इत्यपेक्षं व्रण्यं-उहुहुमहम्म  
बुवाळसेहि माससमासचमपेहि विविहेहि तबोक्कमेहि  
अप्पाम मावेमाणा विहरत्ति । (१५) अस्सहाए कीर  
नगमावे इत्यादौ पावत्करणादिरं इत्यं-मुंडमादि  
कैसलोए वमचेरवासे मण्हाणं मण्हात्तवं मणुवाएणवं  
मूमिसेअमो फण्णसिग्गामो परण्णवेसे अदाव  
अदाई माणोवमाणार् पारेहि हीअणामो निदणामो  
निदणामो ताअणामो गरुणामो उण्णामो विअणामो  
वावीसं परीअोचसमा गामफण्णगा अहिपासिग्गति  
तमदुमाएहेर'ति कण्ठ्यं । नवरं 'हीअणा' ममस्युत्पानादि ।  
'निम्भना' स्पमगति कुत्ता । 'निदणा' कोकसमस पर आ  
त्यापुदण्णं । 'तर्जना' कास्पसि रे आप्पेत्यादि मयनं ।  
'ताडना' अपेदादिना । 'गार्ह' गर्हणीयसमस कुत्ता । 'उण्णा  
ववा' मनुकृष्णमतिकृष्णं अतमज्जसा इत्यर्थं 'विरुपुद्धा-



अप्यर्कव्यापनार्थं । (१०) अथोद्घरणेऽप्यर्थेति अथो  
 दनतोऽप्युदगततो वा पृष्ठदेशे वापुश्चिरसा सममेन  
 वपनं यस्य स तथा । ( १८ ) 'वपवस्त' इति  
 कृतं कृतं ।

[ पृष्ठ ३८ ]

( ५ ) सुषर्तं न यत्तु कटे व्यर्कं स्पृष्टम्  
 इव यत्तु प्रतिमारूपं काष्ठं शङ्खं तन्मयस्यादे  
 वताशुष्यन्तेनादिभिरुत्पत्तिरिति । ( २१-२३ ) 'सररं  
 निमाकण्ड' इति स्वरं-यद्येष्टं निर्यातु ।

[ पृष्ठ ३९ ]

( १२ ) 'इह मागय' इत्यादि, इह नगरे मागतं  
 प्रत्यासृज्यतेऽप्यर्थं व्यपदेशः स्यात् । यत्तु उच्यते-इह सं-  
 प्राप्तं प्राप्तापि विज्ञेयमिच्छायापोष्यते इह समयसुतं-  
 धर्मव्याख्यानप्रवृत्तया व्यपस्थितं, अथवा इह नगरे पु-  
 नरिज्ञेयानि पुनरिह सापूषितावग्रहे इति ।

[ पृष्ठ ४० ]

( ११ ) सुखप्यसि शुद्धात्मा यावत्करणात् वेत्ति  
 यार्थं पश्यन्त्यार्थां परिहिण्य अन्यमहङ्ग्यामरण्यार्थांकिवस  
 रीरे ।

[ पृष्ठ ४१ ]

( ७ ) 'अर्थेतेन' इति यथाशब्देन 'करयसपरिमादिवं  
 सिरसावसे वसुगर्भं ज्ञेयं मातृपदं कुरु' इति द्रष्टव्यं ।  
 [ पृष्ठ ४२ ]

( १-७ ) 'नो वेद्यं च संवाप्य सुदंशवं समजोवा  
 वासवं तेषसा सममिपिहितव' इति न उच्यते सुदर्शनं  
 सममिपितुम् आकर्मितुमित्यर्थः । केन ? तेषसा प्रमातेन  
 सुदर्शनसम्बन्धिनेति ।

[ पृष्ठ ४५ ]

( १ ) महत् इत्यादीनि वकार्यानि पञ्चमीति कैचित् । अ  
 म्यं नु महते मयामायेन समते कापामायेन तितिसते ईस्या-  
 मायेन अधिमहत् अधिस्येन सहत् इति । ( ५- ) 'अद्यो'ये  
 स्यात् तच्चादीनि लोकाभावात् अधिमता न ह्युभयचित्त  
 अकृत्युता इववर्जितत्वात् अनाधिकः अनाकुलो वा मिहो  
 भस्यान् अधिपात्री किं मे जीवितेनेत्यादिभिन्तारहितं अत  
 यदापरिणाम् अधिधाम्नो योगः समाधिर्वस्य स तथ्य  
 स्यापिहेनमन्त्राच्चापरिणाम्तथीयी । ( ११ ) विह  
 मिहत्यादि भस्यात्यमयो-यथा विसे पञ्चय पात्रां  
 मरुपर्शनाम्भान प्रवेष्टयति तथा यमाहारं मुक्तेनासं-  
 स्तुताधिव रागविरहितत्वादाहारयति—अम्यबहतीति ।

[ पृष्ठ ४७ ]

( १ ) अनिमुष्टककपालके किञ्चिद्विच्यते ( १५ )  
 इदंनसि पत्रेन्मृपदिहर्षोच्यते ।

[ पृष्ठ ४८ ]

( १ ) आ न ति येन मिहं दापयामि अमि  
 म्यमङ्गारे ।

[ पृष्ठ ४९ ]

( १ ) आह पडिईसेह सि इह पावत्करणात्  
 गमकाप पडिकमह भसपार्म बाकोरसि द्रष्टव्यं ।

[ पृष्ठ ५० ]

( १० ) 'काहं वति कस्या वेकार्या ममात्तादिकार्या  
 कर्हि त नि कव सेव कर्हि व ति कैव मकारेव  
 कि-किचरेव कियमि काह-निजान्ते इत्यर्थः । क  
 म्मापयनर्हि ति कर्मणा-कावावरणादीनामापतनादि-  
 भावानामि न । कर्मणा कावावरणादीनामापतनादि

माद्वानानि वा पम्पहेतव इत्यर्थः । इति कर्मापत्तनानि  
कर्माद्वानानि वा । पाठ्यन्तरेण कर्मावयवेति ति तत्र  
कर्मापत्तनि आत्मनि भ्रमवति तानि तथा ।

[ पृष्ठ ५३ ]

(२२) अद्यमे तु किमपि लिखते—'रचनावर्द्धि'

ति रत्नावली आभरणविशेषः । रत्नावलीष रत्नावली ।  
यथा हि रत्नावली उभयत आशित्स्मस्युष्टस्युष्टतर  
विभागकाद्विच्छिन्नस्यसोदयवर्द्धयपुष्पा मवति पुनर्म  
व्यदेशे स्पृष्टविशिष्टमव्यक्तकृता च मवति, एव यत्तप  
पद्माशुपदयमत्तमिममाकारे धारयति तद्रत्नावलीत्यु  
च्यते । तत्र चतुर्विंशत्येवापवासेन पञ्च द्वाभ्यामद्यमं विमि ।  
ततोऽष्टौ पद्मानि, नानि च स्थापनायां चत्वारि चत्वारि क  
त्वा पञ्चिन्नयनं तत्र कञ्चुकात् कृत्वा मध्यकोपे शुभ्यं विधा  
य होदेस्वच्छास्वच्छ पद्मानि रचनीयानि । ततश्चतुर्णांदि  
चतुर्विंशत्तमपर्यन्तं । चतुर्विंशत्तमं च पादशमिद  
पद्मानि । ततो रत्नावलीमव्यमत्तादव्यवया चतुर्विंशत्त  
पद्मानि एतया स्ममविष्ठया कस्मिन्तन्वाद्, यन्तानि वा  
चराचैव द्वे त्रीणि चत्वारि पञ्च षट् पञ्च चत्वारि  
त्रीणि द्वे च स्थापनीयानि, अथशाश्वतमि परिमद्य  
रेखामि पञ्चविंशत्कोष्ठकान् विधाप मध्ये शुभ्यं कृत्वा  
क्षेपेषु चतुर्विंशत्तपद्मानि स्थापनीयानीति । एवं चतुर्वि  
शत्तमादीनि चतुर्णाम्स्तानि पुनरप्यष्ट च पद्मानि । स्या  
पता त्वेया पूर्ववत् । पुनरप्यष्टमपञ्चचतुर्णानीति । प्रथ-  
मायां परिपाठ्यां सर्वकामगुणितं पारयति । तत्र सर्व  
कामगुणा अभिहपणीया रक्षादिगुणा सहाता पस्मिद्  
तत्तया सर्वरक्षापेक्षमित्यर्थः । मोक्षमिति गम्यत । पार  
यकसंमहनाया—'पद्वर्ममि शुभ्यकामं पारयर्ध वीर्य



पिगाङ्गजं । तदर्थं च मल्लेहाङ्गमापञ्चिममो चतुर्थमि”  
॥ पाण्ड्यक इति नाम्ने । पाञ्चनास्तरे—” पञ्चममि सप्त  
गणिषु पाण्ड्यक इति दृश्यते ।

[ पृष्ठ १ ]

। ‘मोराळेजमिह पाण्ड्यकादिह दृश्य—  
पयस्य पमाहिर ॥ कदाचन सिद्धेयं यजेते मयस्तेन  
सम्मिमील्य उद्गमेयं उन्नयेन उदारेयं तजोद्यमेन सुखा  
भुक्त्वा निम्नया मद्भिद्यमापयन्ता किञ्चिद्विद्यमया  
किमया धमनिनेतया ज्ञाया पादि हारया, जीर्णजीर्णेयं  
गच्छा जीर्णजीर्णे चिह्नं मामे मसिस्सामिचि  
गिला म ज्ञा नाम्ने कटुसयदिया इ वा पतसगदि  
या या गाम्मगदिया इ वा उच्छ दिव्या सुखा समानी  
समर गच्छा समरं चिह्नं वसामर कच्छि वि यज्ञा  
समर गच्छा समरं चिह्नं उच्छिया तयेनं तेयनं  
भक्षिया मयमापिष्वे दुयामयन मासपसिपद्विच्युन्या  
तयेन तयनं तयनयमिगिष्वे मईच २ उदसानेमापी २  
चि मि इह तपायिसयनगच्छा वक्ष्यार्थं अर्थमेद्वि  
वभाया नु प्रथमज्ञातयिगच्छानुसारेण केषा । जीर्ण-  
जीर्णेण ति जीर्णवक्ष्ये न लीरयलेमित्यर्थ ।

[ पृष्ठ २ ]

( ) कणगावमि ति कणकमयमचिह्नरूप  
माभरणदिवाय ।

२) ‘गुह्यां लीहनिजीमिषेति वक्ष्यमाचमह  
द्वयमया भुवर्धं हर्षं मिहस्य निष्पीडितं चिह्नं गमन-  
मिष्येव मिहनिष्पीडितं तद्विष वक्ष्यस्तस्मिन्निष्पी-

दितमुच्यते । सिद्धो हि गच्छन् गत्वा गत्या अतिक्रान्त  
 देशमवसोकथति । एवं यत्र तपसि अतिक्रान्तं तपोवि  
 क्षेपं पुन पुनरासेव्यामेतन्नं तत्तत् प्रकथेति तस्मिन्नि  
 ष्ठीदितमिति । इह च एकद्वयाद्य उपवासान्मत्तुर्धपद्या  
 विशम्भाष्या । अतस्य च रक्षणं मयति । एकद्वयो  
 नवान्ता क्रमेण स्थाप्यन्ते । पुनरपि प्रत्यागम्य मयाद्य  
 एकान्तास्तत्राद्य द्वापदीनां नवान्तागाममे प्रत्येकमेका  
 द्योऽष्टान्ता स्थाप्यन्ते । ततो ब्रह्मचर्यान्तप्रत्यागतप  
 रुकथां अष्टादीनां द्वापन्तागामादौ सप्ताद्य एकान्ता  
 एकान्ता स्थाप्यन्ते इति । स्थापना चेत्-१।२।३।४।५।  
 ६।७।८।९।१०।११।१२।१३।१४।१५।१६।१७।१८।१९।२०।  
 २१।२२।२३।२४।२५।२६।२७।२८।२९।३०।३१।३२।३३।३४।३५।  
 ३६।३७।३८।३९।४०।४१।४२।४३।४४।४५।४६।४७।४८।४९।५०।  
 ५१।५२।५३।५४।५५।५६।५७।५८।५९।६०।६१।६२।६३।६४।६५।  
 ६६।६७।६८।६९।७०।७१।७२।७३।७४।७५।७६।७७।७८।७९।८०।  
 ८१।८२।८३।८४।८५।८६।८७।८८।८९।९०।९१।९२।९३।९४।९५।  
 ९६।९७।९८।९९।१००।

[ पृष्ठ ८ ]

(९) एवं महासिद्धिनिष्ठीदितमपि । नवरमेका  
 द्य पौर्णमास्या पौर्णमास्यामकान्ता स्थाप्यन्ते । तत्र  
 द्वापदीनां पौर्णमास्यागाममे प्रत्येकमेकाद्वय पञ्चदशा  
 न्ता पौर्णमासिषु त्वेकान्तेषु पञ्चदशादीन्य द्वापन्ताग  
 मादौ प्रत्येकं चतुर्दशाद्य एकान्ता स्थाप्यन्ते । दिन  
 मार्गं त्वेवम्-इह पौर्णमाससङ्ख्याद्वय १।२ पञ्चदशसङ्  
 ख्या २।३ चतुर्दशसङ्ख्या ३।४ पारणकानि ५।५  
 सर्वाणि ५५८ ।

[ पृष्ठ १ ]

(४) शुद्धिर्बन्धसम्बन्धोमर्दं पश्चिमति शुद्धिका-मर्द  
 त्यपेक्षया । सर्वतः सर्वास्तु विदुषिर्विदुः  
 च मर्दा-सम्बन्धयेति सर्वतोमर्दा । त  
 यादि-वक्तादीनां पञ्चाम्बानाम्बानां च  
 र्बन्धोमाद्यन् पञ्चवक्ता पञ्चवक्ता सर्वतः  
 तस्यां जायन्ते इति । स्थापना चोपम ।  
 स्थापनापापगाथा चर्गाई चर्बन्धे उचिर्दं मर्दं तु मर्द  
 मणुपति । सेसे कमसो उचिर्दं जाय चर्बन्धसम्बन्धोमर्द  
 ॥ १ ॥ इति । तपादिनाबीह पञ्चसतति पारवकवि  
 नाति तु पञ्चविंशतिरिति सर्वाधि दिनाति छत्रमकस्या  
 परिपाट्यां चतसृषु चैतदय चतसृषुमिति ।

पृष्ठ ११ ]

२१) एवं महासर्वतोमर्दा

तप नक्षत्रमेकाग्र्य सप्तम्या च  
 पञ्चाम्बा । तस्यां स्थापनापापगा  
 था - चर्गाई चर्बन्धे उचिर्दं मर्दं  
 तु मर्दमणुपति । सेसे कमसो  
 उचिर्दं जाय महासर्वतोमर्द ॥ १ ॥

इह पञ्चविंशतिरिति तपादिनाबीह पञ्चवक्तापञ्चवक्ता पारव  
 कर्त्तानि तना स्या च जाय चैतदयचर्बन्धसम्बन्धोमर्द  
 नाति मर्दति इत्यपमेकस्यां परिपाट्यां । चतसृषु  
 चैतदय चतसृषुमिति ।

मर्दान्नक्षत्रमितिमाया स्थापनोपापगाथेर्ब  
 चर्गाई ॥ तपन उचिर्दं मर्दं तु मर्दमणुपति । सेसे  
 कमसो मर्दं जाय महासर्वतोमर्द ॥ १ ॥ इह पञ्चसतत्यधिर्दं

महासर्वतोमर्दा

शतं तपोदिनानां । पञ्चविंशतिस्तु पारणकदिनानां । एवं च-  
 तद्वचं दिमानामेकस्यां पारिपाठ्यां भवति । तच्चतुष्टये त्वेव  
 देव चतुर्गुणमिति । वाचनान्तरे प्रतिमाययस्य छन्दोगाया  
 उपसम्पन्ते । अथा भार्गवोऽण्डचतुर्थं भार्गवमहोत्तराय चार-  
 चमं । चारचमं सोऽचमं बीसचमं चैव चरिमारं ॥१॥' आ-  
 दि-प्रथमं तत्र द्वयोः सुप्रसर्गतोमद्रमद्रमर्गतोमद्रयोः प्र-  
 तिमयोऽनुर्प-एकोपयाम, तथा आदि-भार्गवं तपो मद्रोत्त-  
 रायां-तृतीयप्रतिमायां द्वावष्टौ-उपवासपञ्चकं ततः क्रमेण  
 द्वावष्टौ उपवासापञ्चकं षोडशौ-उपवाससप्तकं विंशति  
 तमं चैव-उपवासनवकम्, एवं च चरमाणि सर्वाणि  
 मतर्पन्ति होषाणि तु क्रमेण स्थाप्यन्त इति तपस्त्रयेऽपि  
 प्रथमपक्षिरचमेति । अथ द्वितीयादिपक्षिरचनायमाह—  
 'पहमं तद्वचं तो आष चरित्रय ऊजमाहमी पूरे । पञ्च  
 य परिवाहीमो जुहुगमदुत्तराय य ॥ १ ॥' प्रथमपंक्तौ  
 'तद्वचं'ति तृतीयमर्गं पहमं-द्वितीयपक्षिरचनायां प्रथमं  
 स्थापयेद् । स च सुप्रसर्गतोमद्राण्य षड्को भवति ।  
 मद्रोत्तरायां तु सप्तकं । 'तो'ति ततोऽन्तरं क्रमेणोत्त-  
 राय स्थापयेद् यावच्चरमं । स च सर्वनामद्राणां चतु-  
 ष्टकान्तर पञ्चको भवति । मद्रोत्तरायां त्वष्टकान्तरो  
 नवक इति । ततश्चरमान्तरं पदूर्णं सोऽष्टकाग्रत तत्र  
 द्वित-एककादेराभ्य पूरयेदिति पञ्च चरमात्परत  
 षड्को द्विकश्च सर्वतोमद्रायां । इतरस्या तु पञ्चकं पद-  
 कश्चेति द्वितीयपक्षिरस्थापना । अचमेचोपरितम्यपस्रया-  
 चस्रतो इत्येवं सर्वा पञ्च पारिपाठ्या—पंक्त्या रच-  
 नीया । 'तुहु'ति सुप्रसर्गतोमद्राणां मद्रोत्तरायां चेति ।  
 याचार्पयार्पं प्रागुक्तयन्त्रकाग्रसेष इति । अथ महास-  
 र्वतोमद्रायां द्वितीयादिपक्षिरचनायमाह— पहमं तु  
 चतुर्थं आष चरित्रय ऊजमाहमी पूरे । सप्त य परि



[ श्रीचन्द्रगोपीविश्वमीमांसकप्रतिपक्षिस्तानुत्तरोपपातिकदशावृत्तिः । ]

[ पृष्ठ १५ ]

अथानुत्तरोपपातिकदशास्तु किञ्चिद्व्याख्यायते । तत्रानुत्तरेषु विमानविशेषेषूपपातोऽयम् अनुत्तरोपपातः स विद्यते येषां तदनुत्तरोपपानिकास्तान्यतिपादिषा वृत्ताः । वृत्ताभ्ययनप्रतिषेधप्रथमवर्गयोगादृष्टा प्रत्यपिशेषोऽनुत्तरोपपातिकदशाजार्त्ता अ सम्यग्यस्य । तद्व्याख्यायते अ वातायमकथामयमाभ्ययनाद्वसेयं सेवं सूत्रमपि कथ्यते ॥

[ पृष्ठ ७२ ]

(५) तपरे तृतीयवर्गे 'बुत्तपदिबुत्तपति' प्रव्रज्या प्रवृत्तयश्चमृच्छित्तात्विनाया मातु पुत्रस्य अ परम्परं प्रव्रज्याप्रवृत्तियेधनविपया तन्ममर्षनविपया चोक्तिप्रत्युक्तिरित्यर्थः । (६-७) महायस्यो भगवन्त्या । यापयापुत्रपञ्चमे वाताभ्ययने । (१७) तथा 'धार्षिचं' ति शुश्रीषादि । (१९) 'संनद्धं' ति संसृष्टान्तादिना वीयमानं संसृष्टम् ।

इतिप्रथममिव ति उचितं-परिष्ठात् स एव धर्म-वर्षाया वयास्ति तदुचितधर्मिणं ( ) 'समये' स्यादि भ्रमणा-भिर्भ्रम्यादि ब्राह्मण-प्रतीत अतिथि-मोक्षणकामोपस्थितः प्रापूर्वक कृपणा-वृत्ति वर्नापक्षे धावकविशेष

[ पृष्ठ ७३ ]

( ९-१ ) 'अभ्युद्यताप' ति अभ्युद्यता-सुविहितास्तत्सम्बन्धिव्यावृत्त्याऽभ्युद्यता तथा, 'पयदयाप' ति प्रपतया प्रवृत्तयश्चमृच्छित्तात्विनाया मातु पुत्रस्य 'पयताप' ति प्रवृत्तया गुरुमिरनुमातयेत्यर्थः 'पमादिषाप' ति प्रवृत्तयामपक्षेणाभ्युपगमना (१९-२०) अनीन अनीनाकारयुक्त इत्यर्थः अ,

विमना अभियतचित्ता बधून्ममता इत्यर्थः, अकमुप-  
 षोधादिकमुप्यरहितत्वात्, 'अविपादी' विपादवर्जितः,  
 अपरितन्त्रयोगी' अविध्वान्तसमाधि' अयमवध्वजयोग  
 चरित्सि यतन-भातेषु पाशोपधमकर्म यतनं च-  
 मप्राप्ताभां तेषां प्राप्त्यर्थं यत्नः, यतनयतनप्रधाना योगा  
 संयमव्यापारा मनप्रवृत्तयो वा यत्र तत्तथा तदर्थमूर्तं  
 चरितं यम् न तथा । अद्याप्युत्तंसि यद्याप्योत्तं-यथा-  
 तन्त्रमित्यत्र । 'अमुदात्तंति वैश्वं' । (१८) 'चित्तमिधे'  
 लादि मस्यायमर्थ-यथा चित्ते पश्य पाश्चात्तमस्यै  
 नात्मां प्रवेशयति तथाज्यमाहारं मुखेनात्मसूत्रादिषु  
 गगदिगदितत्वाद्वाहारयति मम्यबहरतीति ।

पृष्ठ ३४ ।

( १ ) तत्रमवकाशयेति-तपसा-करण  
 मुनेन तपस्य आकाशस्य आचरण-सौम्यं तपोरूपमव-  
 ध्यममन । ( २ ) शुष्कछद्मो-शुष्कत्वश्च काष्ठस्य सत्त्वं  
 शत्रुका काष्ठशत्रुका प्रतीता 'अस्यमोहादयति अरुका-  
 श्मनी जीवत्यर्थं सा वात्माशुषामध्येति अरुकोपानत् ।  
 १ । धट्टिचम्यष्टिगतायति अस्तीति च चर्म च  
 निगाध शययथा विचलन यपोस्तौ तथा तद्भावस्तथा  
 न ग शम्भवमनिगाधनया प्रकाशेत् बहुत पादावेता  
 चिति न पुनर्मामशाचिनचतया तपोः स्वीयत्वादिति ।  
 ( ३ ) अयमेवायम् तत्रमवकाशयेति-तपसा सं यदा  
 नामयति मस्यायमर्थ अरुणः ( १३ ) 'असति कस्यापो  
 शम्भविगाधमनया नगामियति नमिहा मुद्रा मायाय  
 प्रताता । २ तत्रमय नि भविमया कामक्षेत्र्यर्थ । ( १५ )  
 मिमायमाणि नि म्यायन्ती म्यानिमुपगता ।

[ पृष्ठ ७५ ]

(२) 'काकजंघा इ वसि काकजङ्घा-वनस्पतियिशेषः,  
सा हि परिदृश्यमानस्यापुका स्पृशसन्धिरयाना च भवती  
ति । तथा जङ्घयोदयमानम् । अथवा काको वायसः कङ्क-  
हेमिकासिके च पक्षियिशेषो तस्यहा च लमावतो  
निर्मासहोषिता भवतीति ताभ्यामुपमानमिहोक्तमिति ।

(५) काकिपोरिति काकजङ्घावनस्पतियिशेषपञ्च मयूर-  
हेमिकाकाकिके पक्षियिशेषो अथवा हेमिकाश्च तिङ् ।

(८-९) 'बोरीकरीच्छे इ बरी-कर्कश्व करीरं मत्स्यं  
कन्धं हास्यकी शास्मकी च कृशविशेषो पाठान्तरेण  
सामकरिच्छे इ वा तच्च च श्यामा-मिषङ् ।

( ११ ) कश्चिपतस्ते चि कटी एव पञ्च-मत्तकत्वे  
नाचपञ्चद्वयकपतया च सर्गादिबृहत्तमं कटीपरं तस्य,  
पाठान्तरेण कटीपट्टस्य, उपपाद इति वा, करमन्तरजो  
हि मागद्वयकपोऽश्रुचतश्चापस्तात् भवतीति तेन युत  
प्रदेशस्य साम्यं 'जरगापाद इ' जङ्घबपादः, 'उदरभाष  
भस्स'ति उदरमेव माञ्जनं क्षाममप्यमागतया पिठपाटु  
दरमाञ्जनं तस्य । (१५) 'सुखविप इ वा' इति शुष्कः-  
शोषमुपगता इति-कर्ममयकसमाञ्जनविशेषः । 'मञ्जवय  
कमत्ते'ति वयकादीनां मर्जनं-पाकविशेषापादनं तदर्थं  
पाकमसृज-कपाजं यथाविकर्ष्यं तत्तया । 'कङ्ककोटवप इ'  
शाकिशास्मानामवनतममं माञ्जनं वा कोकम्ब उच्यते  
काष्ठस्य कोकम्ब इव काष्ठकोकम्बः परिदृश्यमानावनत  
इदयास्थिकत्वात् । 'वषामेषोवरं शुष्कं शुषकं मिर्मस'  
मित्यादि पूर्ववत् 'पाण्डुकिपकडयार्थे'ति पाण्डुकिप-  
पाण्डास्वीति तासां कटकी-कटी पाण्डुकिपाकटी तयो  
(१८) 'घामपावली इ वसि स्यासका-वर्षवाकृतव स्फुर



विमता अविगतविज्ञा बहुल्यमथा इत्यर्थः, अहमुपा-  
 ष्ठधादिकानुप्यरहितत्वात्, 'अविपाशी' विपादवर्जितः,  
 अपरितुल्ययोगी' अविद्यास्तसमाधि 'सर्वजगद्व्यवहारो-  
 चरित्तुति यतन-प्राप्तेषु योगेषूपमकर्म' यतनं च-  
 क्षयप्राप्त्या नयां प्राप्त्यर्थं यत्नः, यतनमटनमथाना योगा-  
 नपमन्वापाद्य मनप्रवृत्तयो वा यत्र तत्तथा तदेवमूर्तं  
 चरित्तु वक्ष्ये म तथा । महापञ्चने'ति यथापयोग्यं-यथा  
 मध्यमित्यर्थः । 'समुद्गमं'ति यैक्यं । (१८) 'विमिश्रिते'  
 नादि अन्वायमथ-यथा विष्टे पञ्चन' वाञ्छामंस्पर्शो  
 नास्माग प्रवेणयति तथाऽयमाहार मुयेनामस्तुष्टिश्च  
 रागद्विगदितन्वादाहारयति-अन्वयवर्त्तयति ।

दूर ३४

( ) तद्वद्व्यवहारं ति-तपसा-कर्म  
 भूतमप्यस्य साकारस्य सावर्ण्यं लीन्यर्थं तपोरुपलब्ध-  
 व्यमभूत् । / शक्यतां दृष्टव्यं कदाचित् सत्त्वा-  
 पादुका कोपुगता प्रतीता 'अग्निमोबाह्व'ति अलका-  
 जगती जगत्प्रत्यय ना आत्मावुपासयेति अलकोपासत् ।  
 ) अद्विष्टमस्तिनाप'ति अन्वीति च अर्थं च  
 निगद्य आशया विग्रह्य यथास्मौ तथा तन्नायस्तथा  
 तथा आन्वयप्रतिपादनया प्रकाशयते बहुल पाद्विज्ञा-  
 यिति न पुनर्मध्यमाजितवनया तपोः स्वीयादिति ।  
 ) अयमप्यारब्धं तद्वद्व्यवहारं दोषा न अहं  
 नाम न नि यथाऽनापकं द्रष्टव्यं (१३) 'अस'ति अस्मयो  
 रायविगम्यन्तयां लगनियति पञ्चिका मुद्रा मायाय  
 प्रतीता । तत्त्वय'ति अमिषया कामदेत्यर्थः । (१५)  
 मिषायमाजि नि अयापनी म्हाभिमुपगता ।

वति मन्त्रादुक्तं-गुम्बिनीकृतं । 'इकुपकृते'ति इकुपी-  
 वनस्पतियिशेषस्तस्य कर्ममिति । अत्रगह्विया इ पति  
 भाग्यकस्य-कर्मविशेषस्यास्वीनि-मन्त्रा भातये इत्तानि  
 गुप्तानीत्यादि सर्वमनुसर्तव्यं । (१४) 'सुखमनोया इव ति  
 जन्तोका-शोम्निप्रसन्नप्रभुविशेष' । सिद्धेसगुह्यति  
 स्तेष्वप्यो गुहिका । 'ममसतगुह्यति'ति ममरुको-साक्षारस्य  
 एतानि हि वस्तुनि गुप्तानि विष्णायामि सद्बोधवन्ति  
 मयन्तीति श्रोत्रोपमाननयोक्तानि । शिष्टावर्षक प्रतीति ।  
 (१५) 'ज्वगवेसिपति' भात्र प्रतीति तस्य पैतिक्का क  
 प्यम् । (१६) मन्त्रादुक्तं-कर्मविशेष । मातुसुहृ-बीजपूरक  
 मिति । (१७) 'बीजाङ्गिहे'ति बीजारम्भ ।  
 [ पृष्ठ ४८ ]

(१) 'कवीमगच्छिहृ इ वति कवीसको-वाचवि  
 क्षेप' । पास्तारपतारिगा इव ति प्रमत्तसमये तारि  
 का-म्योति 'मममिस्यर्ष' सा हि स्तोकतेजामयी म  
 यतीति तथा काचनमुपमितमिति पाठान्तरेण प्रामा  
 तिकताय इति । (२-४) 'मूखाङ्गुली इ वति मूखक-  
 कर्मविशेषस्तस्य छल्ली-त्वम् । सा हि प्रतप्ता मयतीति ।  
 तपोरूपमार्गं कर्षयो कृतं । 'बातुङ्गुल्ली' बातुङ्-विमर्दं ।  
 'कारेह्वाङ्गुली'ति कारेह्वाङ्गं पल्लीविशेषकर्ममिति । कवि  
 नीतिपदं न दृश्यते न वाच्यम्यते । (५) 'घण्यस्त सीस'ति  
 'घण्यस्त य अघ्नारस्त सीसस्त अयमेवाङ्गुले तत्र  
 कव्यवर्णने होत्या' (७) 'तद्व्यपसाङ्ग' वति तद्व्यङ्ग-को  
 मर्षं 'आङ्ग' अङ्गात् तुम्यकमित्यर्थः । 'तद्व्यपसाङ्गालुपति  
 मातुङ्गं कर्मविशेष' तज्ज्ञानेक्यकारमिति विशेषपरि  
 ग्रहार्थमेवातुङ्गमित्युपपत्तं । 'सिन्हालुप' इ वति सिन्हाङ्गं  
 'कर्मविशेषो यत्सोपसङ्गकमिति आङ्गि प्रतीति तच्च तदनं

कारिषु भवन्ति तेषामुपर्युपरिस्थितानामावसी-पश्यति-  
स्यामकावसी रेवकुञ्जामरसारकादृतिरिति भावः । पाषा-  
वसी इति पाषाण्येन भाजनविशेष उच्यते तेषामा-  
वसी या सा तथा 'मुञ्जावसिति वा मुञ्जा-स्याशु-  
चिहेया येषु महिर्गवादादौ परिधाः परिक्षिप्यन्ते तेषां  
निर्गन्तरभ्यवस्थितानामावसी-परिक्षिप्यां सा तथा, तथा  
पि-करं हयावति वृष्ट्यंशाम्बुसतप्रदेशानां ।

[ पृष्ठ ७६ ]

(२३) 'अवसावसी'ति कर्षा मुकुन्दादीनां तेषामाव-  
सी-महिनियां सा तथा 'गोडावसी'ति गोडाका-वर्तुल्या-  
पाशनादिमया 'वृष्ट्य'ति वरुणादित्यादिमया बाह्य-  
मयकविद्या । यवामेवेत्यादि पूर्ववत् । (४)

उरुहयस्म ति उरु-हयस्य तदेव कटकमुटक  
इति तस्य १) 'चित्तकटुर'इति इति चित्तपदेन  
चिन्तिज्ञानिचं चम्बु किम्बिदुष्यन्त तस्य कटु-कण्डं तथा  
'वयणपन्न'ति व्यञ्जनार्थ-वद्यादिहममयं वापुशीर्यं तदेव  
प । नव पत्र व्यञ्जनपत्र नास्तिवदपत्त इति तावदुक्तं  
पत्र-व्यञ्जनपत्रविशेष वसिष्ठायमानमुरत्त प्रवृत्तयेति ।

समिमगासिप ति छमी-वृक्षविशेषस्तस्य छह-  
मिया कामका वच बाह्याया जगन्निधो व वृक्षविशे-  
षास्ति । तुकण्डगणित्यति छगणिया-योमवप्रवर-  
धरणवपराशायक मनीन १ । 'करगलीवा'इति या  
गणिकार्द्राया । वृष्टिइका मासुका । 'उच्यतेवचनर'इति  
उच्यतेवचनकम् वसिष्ठमिरुपमानैर्द्रावाया कृतौ  
स्मृति ।

पृष्ठ ७७

(१२) 'हनुपा'इति विबुधस्य 'भारवपत्र' इ



पाद्यकरणात् क्षिप्यमुहे क्षिप्यं शुक्लं समानं मित्रा  
यमानं विदुदिति दृश्यम् । अथ'ति' अथामेव यन्वस्त  
मयगारस्म सीते शुक्लं शुक्लं निर्मलं भट्टिधम्मधिर  
त्ताए पण्णायाह ना' केव पे' मंससोविपत्ताद'ति, मय  
मय्यास्यापह मय्यकुवर्जके दृश्यो नवरमुदरमात्रवर्ज-  
जिहोपुवर्जकेष्वम्बीति परं न मय्यते अवि तु अम्म  
धिराए पण्णायाह'ति वक्तव्यमिति । पाद्याम्पारम्भ  
मस्तक यावद्वर्धिता यन्वकमुनि । पुनस्तथैव प्रकारान्त  
रेण न वलययाह—

[ पू ज

३ ? । अथी व'मित्यादि यन्वोऽनपारा बंधारो  
वाक्यान्तद्वाराधे क्षिप्तं शुक्लं मांसाद्यमावाह  
'भुम्भज'ति बुभुक्षायायान् कलत्र पादग्रहोदयाभ्ययव  
जातम मभित इति गम्यत समाहाप्यभुक्षायमिति ।  
तथा विगयनद्विकालेन कद्विकद्वारेण'ति विहृत-  
दीभन्ने तथ्य तलटीपु-पात्रेषु कटुते उद्यते शीघ्रम्  
सनपासनास्थिरात् विहृततटीकरात् तेन कटी एव  
कटाह कच्छुगृष्टे भाजनवि'गो वा कटीकटाह तेन  
मलिन इति गम्यत । एवं मय्यथापि । पिदुमवस्तित्वा'ति  
पूर्वं पक्षाङ्गागमवाधितम तत्र समेभ परत्प्रीदारी  
नामपि वि'ग्यान् उद्यमेव भाजनं क्षाममप्यत्वात्  
इव'भाजन नम । 'आह'जमायेहि'ति निर्माततया दृश्य  
मात पायुनिकद्वारे'ति पात्राभिरुद्धरे, कटुता  
य तथा समपाद्याग्यान् । अयमसुतमासे इ'ति मसा-  
वर्णवि'गाम्तया मय्यन्यथा शुचमतिवदा मासा-  
भायर्मा या सा तथा नव यन्वभावेनिर्माणनवा'तिष्य  
न पान गृहकरकटसन्धिमिति मतीत । तथा गद्या

२९	१०	कणई	कणई
३०	९	बंद् ।	बंद् !
३१	१९-२२	गिह । अहमह पण्यत्त	गिह । अयमहे पण्यत्ते
३३	१४-२१	वेव सेतुज्ज । पण्यत्त	वेव [आव] सेतुज्जे । पण्यत्ते
३७	६	पण्यइया	पण्यइत्तव
३७	१११ । १११२६	अपण्णा पणा मूपा पुत्ताण	अपण्णे । पण । मूर्ध । पुत्ताण
३०	११	पण्ययामि	पण्यइत्तव
३१	६	पठमावई देवी	पठमावई देवी
३१	१४	देवाणुप्पिया ।	देवाणुप्पिया
३२	६	पण्णाइये	पण्णावइ
३२	७	पठमावई	पठमावइ
३४	१३	इमा	इमा
३८	८	अयोमय	अयोमठ
४३	२	मत्ति ।	मत्ति ।
४४	२	मे	मे
४४	१८	आतोसिग्गमाणे	अटोसिग्गमाणे
४६	६	माछागारे	अजगारे
४७	२११	तस्स । अरुणत्त	तस्सि । अरुमुत्ते
४८	११	पापाहिणं बंदइ	पापाहिणं [०] बंदइ
६३	६	“ अइयं ” ॥ मत्ति ।	“ अइ जं मत्ति ! ॥ ”
६४	३१८	समाणा । छप्पीम १	समाणा[ ] । छप्पीम २
६५	२२	पल्लिच्छण्णा	पल्लिच्छण्णे
६६	३	अइसुत्ता	अइसुत्तं
५८	५११ । १११२६	नवर । नवर । एकविह । बइइ	नवर । नवर । एकविह । बइइ

# ॥ शुद्धिपत्रम् ॥

पृष्ठ	पङ्क्ति	अशुद्धं	शुद्धं
४	४	वैद्याशुष्यिया षी	वैद्याशुष्यियां
४	९	अरिहा	अरहा
४	९ ११	कपाई	कपाए
	१	पणासे । दप	पणासे । " इयं
७	१४	सम्मत्तं	समत्तं
८	११	मावेमाणे	मावेमाणा
	९	विहग	पदिविसम्भार
१	३	अरुद्धा	अरुद्धा
११	२	गाहापई	गाहापई
११	९	हरिजेगमनीमत्तया	हरिजेगमैसिमत्तया
११	१८	अशुद्धपम्पुए	अशुद्धपम्पुए
११	२६	वयमई इहनुइ	वयमई - इहनुइ -
११	३	अम्पया	अम्पया
१३	१६	पदिमिक्कमिक्का	पदिमिक्कमिक्का
१३	१	वैद्याशुष्यिये	वैद्याशुष्यिये !
१४	४	सामिलम्प	सामिलम्प
१	२	पदिमिक्कमम्प	पदिमिक्कमम्प
१	७	इत्थिक्कपचरणव सक्कीरुइ	इत्थिक्कपचरणव सत्तम्प सक्कीरुइ
		अम्पम्पम्प	अम्पम्पम्प
७		पणापई नपग्गिक्कम्प	पणापई [ ] कवत्तपग्गिक्कम्प
१		अदिवासेइ	अदिवासेइ

# ANTAGADA-DASAṬ

## THE FIRST DIVISION

In that age, at that time there was a city named Campā a sanctuary Punna-bhadda a wood, [a description]. In that age at that time the reverend Suhamma arrived. The congregation went out [until] went back. In that age at that time the disciple of the reverend Suhamma the reverend Jambū [until] waited upon him. Thus he said

If in the matter of the seventh Scripture the Fortunes of the Worshipers has been preached by the Ascetic the first-maker [until] attained, what matter is preached, Sir of the eighth Scripture the Fortunes of End-winners by the Ascetic the first-maker [until] attained ? "

" Thus verily Jambū eight divisions of the eighth Scripture the Fortunes of the End-winners are preached by the Ascetic [until] attained. "

If Sir eight divisions of the eighth Scripture of the Fortunes of the End-win-



२५	२३	मिक्कासपरि । अहासुपा मिक्कासपरि अहासुर्	
२६	२४	मिक्कासपरि । अहासुपा मिक्कासपरि अहासुर्	
२७	२४	सामासपारि	समासपमारपार
२८	२	मते	मते
२९	२	य म	य { } म
३०	२	मत्त न कमर	मर्त्त कमर
३१	२	ककाजपा	काकाजपा
३२	२५	-पिपा ।	पिपा ।
३३	२५	कपसकमे	कपसकमे ।
३४	२५	१ । १ ।	१ ।
३५	२५	१११	१११
३६	२५	११	५९

1 : 1 : 1 of पूष्ट in the Commentary read पूष्ट at  
ry place.

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By Prof Barnett.

# ANTAGADA-DASAḌ

## THE FIRST DIVISION

In that age, at that time there was a city named Campā a sanctuary Puna-bhadda a wood [a description]. In that age at that time the reverend Sahamma arrived. The congregation went out [until] went back. In that age at that time the disciple of the reverend Sahamma, the reverend Jambū [until] waited upon him. Thus he said,

If sir this matter of the seventh Scripture the Fortunes of the Worshippers has been preached by the Ascetic the first maker [until] attained, what matter is preached Sir of the eighth Scripture the Fortunes of End-winners by the Ascetic the first-maker [until] attained ? ”

“ Thus verily Jambu eight divisions of the eighth Scripture the Fortunes of the End-winners are preached by the Ascetic, [until] attained. ”

If Sir eight divisions of the eighth Scripture of the Fortunes of the End-win

ners are preached by the Ascetic [until] attained how many are the lessons of the Fortunes of End-winners preached by the Ascetic [until] attained ?

Thus verily Jambū ten lessons are preached of the first division of the eighth Scripture, the Fortunes of the End-winners by the Ascetic [until] attained—namely

Goyama, Samudda, Sāgara, Cāmbhura Thimla

Ayala kampilā, Akkhobha, Pāṇa and Vīpha.

If the ten lessons in the first division of the eighth Scripture the Fortunes of the End-winners preached by the Ascetic [until] attained what matter Sir of the first lesson the Fortunes of the End-winners preached by the Ascetic [until] attained

Thus verily Jambū that age, at the time the war was named Bāravāḥa in the first year of the and nine hundred and eighty-four by the intellect of the Lohitāśva It had gold apparatus. It was adorned by the blue coloured ornaments. It was very

beautiful and resembled the city of Alakā  
 It was full of happiness and sport to all  
 right the heaven itself It was comforting  
 [4]. Outside this city of Bāravaḥ, at  
 the north-eastern side there was a  
 mountain named Revaya. There on the  
 mountain Revaya, there was a garden na-  
 med Nandanavana [the description] There  
 was the old (etc.) temple of Jakkha, named  
 Surappia. That (was surrounded) by a wood  
 (etc.) (There was) a fine Aśoka tree (etc.)  
 In this city of Baravaḥ dwelt the king of  
 the clan of Vāṇudeva named Kanha [great  
 etc. the description of the king]. Here he  
 held lordship over ten Daxaras headed by  
 Sammuddaviḥaya, over five great warriors  
 headed by Baladeva, over three and a half  
 crores of princes headed by Paḷḷanna over  
 sixty thousand fighters headed by Samba  
 over fifty-six thousand mighty men headed  
 by Mahasena over twenty-one thousand  
 warriors headed by Virasena over sixteen  
 thousand kings headed by Uggasena, over  
 sixteen thousand queens headed by Ruppall  
 over many thousands of courtesans headed  
 by Apangasena, over many other rich per-  
 sons [until] merchants over the city of

Bāravaḥ and the whole of the half of Bharaha. Here in the city of Bāravaḥ dwelt a king named Andhagavanhi [ great—the description of the king ] This king Andhagavanhi had a queen named Dharinī [ The description. ]

Now once upon a time this queen Dharinī was on a bed of this sort [ as in the case of Mahabbala.

The description of the seeing of a dream the birth, the childhood the youth, the marriage the wives and the enjoyments of the palace, ]

Especially that his name was Goyama, and then made him hold the hands of eight noble maidens in marriage within a day the title was eight of each sort.

In that age at that time the reverend Anantham the first-maker [ until ] abode; (god of love) and as came Kanhā also went to the Prince Goyama etc. He went (until) the Mahā Prince Goyama, having (in) the (action) (prize) But only Blessed to God. I will bid far well to my (in) the (the) the (the) of Blessed of (the) etc. Thus he beca-

me like Meha [until] a homeless (friar) he heedful in walking [until] abode putting in front this very Niggantha doctrine. Some other time then in the presence of saint Arithnemi and the Elders of such sort this Goyama studied the Laws of Peace etc, also the Eleven Scriptures; and abode exercising himself by many fasts until the fourth [etc]. Then some other time Saint Arithnemi set out from the city of Bāraval from Nandavvane and travelled about in other countries. Then some other time that Friar Goyama made his way towards the place where Saint Arithnemi was thrice walked round him from right to right praised and worshipped him, and said I, sir on being permitted by you intend to abide observing a month's Monastic Standard. In the same way as Khanda-a he underwent the twelve Monastic standards also the Gunarvanya mortification in the same way entirely he observed, in the same manner as Khanda-a he thought; so also he took farewell together with the elders mounted Sottumja, by a month's starvation (he came to his death); his period was twelve years [until] he was beatified.

Thus verily Jambu is the matter of the first lesson of the first division of the eighth Scripture the Fortunes of the End-winners preached by the Ascetic [until] attained

Thus in the same way as Goyama are to be described the remaining—Vandhi father; Dharmā mother—Samudda begone, Gambhu Himavā Ayala, Kampilla Pasenā and Vindh these in the same course.

Thus the First Division ten lessons preached

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## THE SECOND DIVISION

If of the second division etc. The Introduction.

In that age at that time in the city of Bara as—Vandhi father Dharmā mother.

Verily Akkoba Sagara Samudda Himavata and Ayala by name Dhāraṇa Purana and eighth Abhichanda.

All the eight lessons are as in the first division of the first division is the mortification the period in ten years he was banished on Sāmbha by a month's starvation.

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## THE THIRD DIVISION

" If .. of the third division...etc." The Introduction

" Verily Jambū in the third division... of the Fortunes of End-winners thirteen lessons are preached. They are namely

Aniyasa Anantsepa Ajlyasena, An-hayariū Devasena, Sattusena Sārana Gaya, Sumuha, Dūmmuha Kīrvana, Darna; Anaditthi

" If Sir by the Ascetic [until] attained, of the third division of the Fortunes of End-winners thirteen lessons are preached what is the matter Sir of the first lesson of the third division of the Fortunes of End-winners preached ! "

" Verily Jambū, in that age at that time there was a city named Bhaddilapura. [ A description. ] At the north-east direction of Bhaddilapura there was a garden named Sirvana [ A description. ] The king was Jiyasattu. In this city of Bhaddilpura, there was a householder named Nāga rich [until] unsurpassed. This householder Nāga had a wife named Sulaskā delicate [until]



of handsome form. This householder Nāga had a son by the name of Aniyasa born to himself by his wife Sulasā...delicate [until] of handsome form... attended by five nurses viz. a milk-nurse etc...grew in comfort like Dadhapātana [etc.] (like a fine champake-tree by the side of) mountain-(cavern) [etc.]. Then when his father and mother saw that young Aniyasa was partly eight years of age (they brought him to) the teacher of arts [etc. until] ripe for enjoyment. Then when his father and mother saw that young Aniyasa had passed his childhood they made him take the hands of thirty-two excellent daughters of rich merchants within a day. Then this householder Nāga gave to young Aniyasa the gift of gladness of the following types viz. thirty-two crores of gold [etc.] just in the same way as in the case of Mahabbala; [until] he led his time enjoying varied pleasures with the tops of the tabors breaking on the top-floor of his excellent palace. In that age at that time saint Arighnema [until] arrived. The garden was Śrīvāsa, so [until] (the saint) abode. The congregation went out. Then of this Aniyasa [etc.] more (is to be narrated)

as of Goyama. Excepting, he studied Laws of Peace etc. and fourteen Pūrvas and his period was twenty years. The rest is the same [until] he became beatified by a month's starvation on Sottumja.

"Thus verily Jambū by the Ascetic [etc.], this matter of the first lesson of the third division of the eighth Scripture, the Fortunes of End-winners is preached."

Thus like Aniyasa are to be taken the rest Anantsena [until] Sattusena. The six chapters are of one type. The gifts were thirtytwo each, the period was twenty years (the study was) fourteen Pūrvas. They were beatified on Sottumja.

Thus ends the sixth lesson.

In that age at that time in the city of Bāravaś (as the first). Vāsudeva was the king Dhārīṇ was the queen. The dream was of the lion. The Prince was Sārana. The gifts were of fifty each. The study was of fourteen Pūrvas. The rest is to be narrated the same as Goyama. He was beatified on Sottumja.

If (etc.) The Introduction to the eighth lesson.

Thereafter (the other two) in the city of Baravaḥ in the second open place in the families high etc. [until] let them go. Thereafter [the third two] in the city of Baravaḥ in the third open place in the families high etc. [until] offered them the tray of Suktamāra sweet-balls. Having offered the tray she thus said Do Beloved of Gods in this city of Baravaḥ of Kāṇha Varudeva [nine yojanas the heaven to all eight] Niggantha monks wandering in the families high [etc.] not get food and drink that they enter again and again the same families for food and drink f

Then those friars spoke to Queen Deḥa Verily Beloved of Gods it is not that Niggantha monks wandering in the families high [etc.] the city of Baravaḥ of Kāṇha Varudeva [etc.] which is the variable house that all the monks get food or drink that that they enter the same families that they enter the same families for food and drink. II O Beloved of Gods the sons of the Niggantha monks who have passed through his house that they have the same mother all the monks who have passed through his house that they have the same mother

of saint Arithnemi have become stricken with the life's wanderings shaved our heads [until] gone into the order And on the day that we went into the Order we praised and worshipped the saint Arithnemi and took the following vow On being permitted by you we intend, sir [until]; if it pleases you [etc.] Then being permitted by the saint we go round all through life observing fasts until every sixth meal [etc.]. Therefore we to-day at the time of breaking the fast on the sixth meal, going about in the first watch of the day [etc.] have entered your house But Beloved of Gods we are not they we are others." Thus they spoke to Queen Devai, and went back by the way they had come.

Then in Queen Devai arose the following resolve [etc.] Thus truly I was foretold in my childhood at Polāspura by the boy friar Amutta 'Truly you will Beloved of Gods give birth to six sons, exactly alike [until] resembling Nalakubbara. No other mothers in the land of Bharata shall bear sons peer of them' this (foreboding) is false. This appears surely manifest that in the country of Baraha there are other mothers

Thus verily Jambū, in that age, at that time in the city of Bānavu [as in the first division]. [until] Saint Arithnemi, the master arrived. In that age at that time there were six friars brothers by the same mother who were the disciples of saint Arithnemi so exactly alike they were of the same complexion of the same age of the colour of a blue lotus, indigo, or the flower of flax with the mark of a rivulet on the breasts resplendent with flowery ear-rings resembling Nalak bhara. Now on the day on which these six friars having shaved their heads went out from the house—bold to go to the ordination of homeless friars, they praised and worshipped Saint Arithnemi. Having praised and worshipped him they thus said: We intend Sir being permitted by you to abide for all our lives constantly mortifying ourselves with constraints and mortification if it pleases you O Beloved of God do not put a stop to us.

Then these homeless friars being permitted by saint Arithnemi abode for all their lives observing fasts until the sixth meal fast.

Then these six friars some other occasion

when the time came round for allowing themselves the sixth meal read their lessons in the first watch of the afternoon.....[like Goyama] [until] "By your permission we intend to go round the city of Bānavaś in three open places on the fast-breaking time after the sixth meal, if it pleases you Beloved of Gods, do not put a stop to us."

Then these six friars on being permitted by saint Arishtameśa praised and worshipped walked forth from Śaśambhavana from the presence of Saint Arishtameśa and went round without haste in three open places.

Now (two of them) wandering for seeking alms by gathering them from house to house in the families high middle-class and low entered the house of Deva queen of king Vāśadeva. Then this Queen Deva saw these friars coming. Having seen them she became glad [until], got up from the seat, thrice walked round them from right to right at a space of eight feet praised and worshipped them went in the direction of the pantry filled the tray with Śaḥ-kara sweet-balls offered it to the friars praised and worshipped them and of them return.

Thereafter (the other two) in the city of Bāravai in the second open place in the families high etc. [until] let them go. Thereafter (the third two) in the city of Bāravai in the third open place in the families high etc. [until] offered them the tray of Śukhasara sweet-balls. Having offered the tray she thus said "O Beloved of Gods this city of Bāravai of Kāśha Vāsudeva [nin yojanas the heaven to all eight] Niggantha monks wandering in the families high [etc] not get food and drink that they enter again and again the same families for food and drink."

Then those fruits gave to Queen Devali "Verily Beloved of Gods, it is not that Niggantha monks wandering in the families high [etc] in the city of Bāravai of Kāśha Vāsudeva [etc] which is the veritable heaven to all eight do not get food or drink that that they enter the same families again and again for food and drink. The truly Beloved of Gods was the son of household Naga by himself through his wife Śivali both by the same mother exactly like [etc] resembled Nalakubbara —he taught the doctrine in the presence

of saint Arithnemi, have become stricken with the life's wanderings shaved our heads [until] gone into the order And on the day that we went into the Order we praised and worshipped the saint Arithnemi and took the following vow On being permitted by you we intend sir [until]; if it pleases you [etc.] Then being permitted by the saint we go round all through life observing fasts until every sixth meal [etc.] Therefore we to-day at the time of breaking the fast on the sixth meal, going about in the first watch of the day [etc.] have entered your house. But Beloved of Gods we are not they we are others." Thus they spoke to Queen Devai and went back by the way they had come.

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illustratory rites with a moist robe made flower-offerings of great worth and fell upon her knees. Thereafter she took food went for stools or decorated herself. Then by services great veneration and devotion of housewife Sulasā the god Harinegmesī was pleased. So in compassion for housewife Sulasā the god Harinegmesī made both her and you pregnant at the same time. Both of you conceived then together were big with child, both together bore babes. Then housewife Sulasā gave birth to still-born babes. The god Harinegmesī then in compassion for the housewife Sulasā took away her still-born babes in the hollow of his hands and brought them to you. At that time you too did bear after nine months tender babes. Those very sons who were born of you he took away from you in the hollow of his hand and brought to the housewife Sulasā. Devai thus these are your sons not of the housewife Sulasā."

Then this Queen Devai having heard and listened this matter in the presence of the saint Arithnemi became glad and satisfied [etc.] and praised and worshipped the saint. Then she went to the place where those six

frans were praised and worshipped them and observed them for a long time. She gazed at them with unwinking eyes her milk rising her eyes streaming, her bodices spreading out, her bracelets splitting on her arms, the root-cells of her hair swelling like kadamba-flowers beaten by rain-showers. Having observed them she praised and worshipped them went to saint Arutthanandi, praised and worshipped him mounted her car of state and set out towards the city of Bāravai. Then she entered the city of Bāravai, made her way to her own house towards the outer audience-chamber. Then she alighted from her goodly car of state and made her way towards her own bed-hall, towards her couch and lay down on it.

Then the rose in the mind of Queen Dhanu the following thought [etc.] "Verily thus I have born some sons exactly alike [etc.] Nalakuṭṭhara but indeed, I have not known any of the childhood of [etc.] of the Thiruvāntha Kāṇṇa. Alas! how comes here every sixth that I have seen at my feet. If I see the two others to whom I have been born in the own

wombs greedy for the milk of their breasts  
 lisping sweetly babbling and prattling, moving  
 to their amplitudes wherefrom the breasts rise  
 up childlike give a sitting in their  
 laps having held them by the hands resembling  
 a tender lotus—give sweet talks and  
 pleasing words Verily I am hapless ment-  
 less, with no meritorious deeds ever done  
 that I did not obtain even a single thing  
 out of these. Thus she, with the hopes of  
 her mind set at naught [until] brooded.

Then Kanhā Vāsudeva bathed [until]  
 decorated his body and came to do reverence  
 to the feet of Queen Devai there. Then  
 Kanhā Vāsudeva saw Queen Devai [etc.];  
 and having seen her he held her feet and  
 said “ At former times mother you used to  
 become glad [etc.] on seeing me how is it  
 that you are with the hopes of your mind  
 set at naught [until] brooding ?

Then Queen Devai said to Kanhā  
 Vāsudeva “ Verily thus my son I bore  
 seven sons exactly alike [etc.] but not of a  
 single one have I enjoyed the childhood.  
 You even my son only come here to me  
 every six months to do reverence to my

feet, Hence happy are those mothers [until]  
I brood.

Then Kanhā Vasudeva said to her " No  
mother do not be with the hopes of your  
mind yet I naught [until] brood I shall  
satisfy that I shall have a younger brother  
It will comfort her by pleasing, agreeable  
words. Then he returned and took his way  
to the birth of the son (Then to be under-  
stood with the bhaktas.) The only difference  
was that he was to keep a fast until  
the birth of the child and the mother and Hari-

Then that Kāṇha Vāsudeva returned from the cratory and came to the place where Queen Devai was. He held the feet of Queen Devai and said "There will be to me mother a younger brother" Having so done he comforted Queen Devai by pleasing [etc.] expressions. Having comforted her he returned to the direction from which he came.

Then Queen Devai some other time in the bed of that sort [.. until] having seen the lion in a dream woke up [until].. readers of dreams.. with a glad heart carried a child in the womb. Then that Queen Devai after nine months gave birth in a boy—having the beauty of the rising sun of the tender Parijataka flower of lac-pigment of a red Bandhujvaka flower and of a Jāmunā flower—quite tender [until] of good shapeliness like an elephant's palate. The birth is to be narrated in the same way as that of Meha. [until] "For that thus our child is like the elephant's palate therefore let Gayasukumāla be the name of this our child." So the father and mother give him the name Gayasukumāla. The rest as with Meha [until] became fit for worldly enjoyment.

feet ; Hence happy are those mothers [until]  
I brood.

Then Kanhā Vāsudeva said to her “ No  
mother do not be with the hopes of your  
mind set to naught [until] brood I shall  
so in that I shall have a younger brother  
Thus he comforted her by pleasing, agreeable  
words Then he returned and took his way  
towards the oratory (Then to be under-  
stood as with Abhaṁ.) The only difference  
was that he yet binds himself to keep a fast until  
the eighth meal in the name of god Hari-  
bhaktam [ 1 ] with hands folded he said

I wish H-loved of Gods to be given a  
young brother born to my mother Then  
that H- women pake thus to Kanhā  
Vāsudeva You will be Beloved of Gods  
a young brother fall from the celestial  
world for to my mother When he has  
passed his childhood [ at ] arrived at youth,  
he in the presence of the saint Arutthanomi  
will let himself shaved [ until ] go into the  
Order Then he said this to Kanhā Vāsudeva  
twice or thrice Having thus spoken he  
went back in the same direction from which  
he came

Gods, to Brīhmana Somā take hold of his daughter Somā and cast her in the harem of brides then she shall be the wife of Prince Gayasukumāla. Then the chamberlains [until] cast her in the harem. Then Kanhā Vāsudevā went through the city of Bāravai and going to the Garden Sahasambavana [etc.] waited before the lord. Then the saint Arithanemi before Kanhā Vāsudevā and Prince Gayasukumāla and that [congregation preached] the doctrine. Kanhā went back. Then that Gayasukumāla having heard the doctrine before the saint Arithanemi. Here the story is to be narrated in the same way as of Meha repeating "Only that I shall bid farewell to my father and mother" .. but leaving out the mention of princesses [until] the task of carrying onward increasingly the family-line. Then that Kanhā Vāsudevā having understood the matter of this story went to the place where Gayasukumāla was, embraced him, put him in the lap and said thus 'You are my younger brother born of the same mother hence you Beloved of Gods do not thus have your head shaved [until]...go into the Order I shall anoint you with a big royal coronation in this city of Bāravai "



There in the city of Bāravai there dwelt  
 a Brahmana, (rich etc.) named Somila very  
 well versed in Bṛveda [etc.] This Brahmana  
 Somila had a wife named Somasiri (quite  
 tender etc.). He had a daughter of his own  
 by his wife Somasiri, named Somā quite  
 tender [until] of excellent shape and form; best in  
 shape and form [until] beauty very fair of body  
 Then this maiden Somā some other time,  
 bathed [ etc ] decked attended by many hand-  
 maidens went out from her house.  
 He going set out she went towards the high  
 road. On the high road she too was playing  
 with a ball. In that age at that time, the  
 Saint Arithanem arrived there. The congrega-  
 tion went out. Then that Kanhā Vāsudeva,  
 when he heard the matter of this story bathed  
 [ etc ] decked sitting on the goodly back of  
 an elephant with an umbrella garlanded  
 with koenja-flowers with white and beauti-  
 ful horses fanning him while going out  
 he bowed down at the feet of the saint Aritha-  
 nem. Though the city of Bāravai saw the  
 maiden Somā. He was struck with shape-  
 ful youth, beauty [etc.] of the maiden  
 Somā. Then Kanhā [etc.] called the chamber-  
 lains and ordered them "Go ye Beloved of

him and said "I intend Sir on being permitted by you to abide observing the Great Standard of one night in the cemetery of Mahakāla. If it please you Beloved of Gods do not put a stop."

So Friar Gayasukumāla, on being permitted by the saint Ariṭṭhanemi praised and worshipped him and started out from the Sahasambavana park from the presence of the saint Ariṭṭhanemi and went to the cemetery of Mahakāla, looked for clean spot and abode observing the Great Standard of one night, his body bent a little forward [ until ] his two feet placed together

Now Brahmana Somila went towards the east outside the city of Barava for sacrificial faggots gathered samidh-(uel), Darbha-grass and plucked-up leaves; then he returned thence. Passing not very near or far from the cemetery of Mahakāla, at the time of evening twilight when very few men were about he saw Friar Gayasukumāla. Then he remembered his spite became quickly enraged, angry raging, hot and burning to the quick and said thus " This is Prince Gaysukumāla desirous of the undesirable [until],

Then that Gayanukumala as spoken by Kanhā Vāruḍeva stood in silence. Then that Gayanukumala spoke thus twice or thrice to the father and mother and Kanhā Vāruḍeva. Thus verily Beloved of God, these delights of mortal love which make the phlegm stream out [etc], are to be abandoned. I desire therefore Beloved of God on being permitted by you to go to the order [etc].

The Kanhā Vāruḍeva, and his father and mother when were not able to prevail upon him by many expressions in accord (with sense—o joyments etc) said thus to him unwillingly. We are desirous, child then to see you royal taste for but one day. Here is to be told the withdrawal from this world as in the case of Mahābhūta [etc] according to their bidding [until] abstained.

So Gayanukumāla became a friar hooded walking [until] guarded in celibacy. Now in the first part of the afternoon of the same day on which he went into the [etc] he went to the place where the Saint Aśvameśha three times walked round him from right to right praised and worshipped

Then he was beatified [until] free from all sorrow. Then in order to convey that, he was duly hailed by the gods that were near the divine rain of fragrant-scented water poured down the flowers of five colours fell cloaks were waved and a celestial sound of melody and minstrelsy was heard.

Then, Kāṇha Vāsudeva on the morrow when the night waned to twilight dawn [until] when the sun arose bright with lustre bathed, adorned his body and riding on the back of an excellent elephant with an umbrella garlanded with korenṭa-flowers held over him, with five chownies fanning him and numerous throng of mighty soldiers surrounding him started forth to go to the place where the saint Arithanem was. Then while passing out through the city of Bāravaḥ he saw one man. He saw a man old with body battered with old age [etc.] carrying bricks to the inner hall from the street outside taking them one by one from a big pile of bricks. Then Kāṇha Vāsudeva out of compassion to the man took one brick, though indeed he was on the back of the excellent elephant and carried it from the street outside to the inner hall. No sooner

devoid of shame and fortune who abandoning maiden Soma my daughter—although no fault was seen in her or shortcoming and she was full mature—has shaved his head [until] has entered the order. Hence it is indeed better for me to wreak my spite on Prince Gayasukumāla.” Thus he powdered, looked about, took moist clay and approached. For Gayasukumāla made the raised-up sides of the head with clay took in pot—shed from burning pyres the burning coals of Khadira-wood like blooming kimsuka—flow in threw them on the head of Friar Gayasukumāla, departed quickly thence being frightened (ś) and went away in the direction whence he had come.

Thus the body of Friar Gayasukumāla the ears pain || ry [still] intolerable || bore the pain fiery [etc.] not even with mind becoming wrathful against Brāhmaṇa Soma. Then in Friar Gayasukumāla, shed this pain fiery [etc.] and entered the eighth Apurva Karana stage which scatters the dirt of work by means of the destruction of the hindering works in a blessed and of the soul and with fine resolution attained absolute knowledge and vision

[until] abode observing [etc.] Then one man saw Friar Gayasukumāla. The man became quickly enraged [5] [until] (Friar) Gayasukumāla) was beatified. Verily thus, Kāṇha Friar Gayasukumāla attained his end. "

So Kāṇha Vasudeva inquired thus of the saint Ariṣṭhaṇemi.

Who is he sir—that man desirous of the undesirable [until] devoid of shame and fortune by whom my younger brother, born of my mother Friar Gayasukumāla is plucked out of life indeed unseasonably ! "

Then the saint Ariṣṭhaṇemi spoke thus to Kāṇha Vasudeva,

" Do not O Kāṇha, have wrath against that man verily Kāṇha that man has lent an aid to Friar Gayasukumāla. "

" How sir has that man lent an aid to Friar Gayasukumāla ! "

So the saint Ariṣṭhaṇemi spoke thus to Kāṇha Vasudeva

" Verily Kāṇha when you were coming here to do reverence at my feet, you saw a man in the city of Bāravaḥ [until] carrying

had Kanhā Vāsudeva taken one brick than those numerous hundreds of persons carried that big pal of bricks from the street out and to the inner hall.

Then Kanhā Vāsudeva passed out through the city of Baravat and approached the saint Aṭṭhanem; praised and worshipped him. He did not see Friar Gayasukumāra. He then alone praised and worshipped the saint Aṭṭhanem and said thus,

Whereas he is my younger brother born of my mother, Friar Gayasukumāra that I may praise and worship him?

Then the saint Aṭṭhanem replied,

Friar Gayasukumāra O Kanhā, has attained his end.

So Kanhā Vāsudeva thus inquired of the saint Aṭṭhanem,

How has Friar Gayasukumāra attained his end?

Then the saint Aṭṭhanem said thus to Kanhā Vāsudeva,

Verily thus Kanhā Gayasukumāra praised and worshipped me yesterday in the first part of the afternoon and said I intend, sir

the Saint; and must have been imparted by the Saint to Kanhā Vāsudeva, it is albeit not known to me whether Kanhā Vāsudeva will kill me through some prince." So cogitating he being frightened [ 4 ] set out from his house

He came just in the front of Kanhā Vāsudeva entering the city of Bāravā; neither minding directions nor cross-directions. Then that Brāhmaṇa Somila on beholding all of a sudden Kanhā Vāsudeva and as he stood he got frightened [4] and died losing hold over his standing posture, and fell with a thud on the ground with all his limbs.

Then Kanhā Vāsudeva saw Brāhmaṇa Somila and said thus "Here indeed Beloved of Gods is this Brāhmaṇa Somila, desirous of the undesirable [until] devoid of shame and fortune by whom my younger brother born of the same mother Friar Gayarukumāla was deprived of his life unreasonably." So saying he got Brāhmaṇa Somila dragged by Chandalas got the ground sprinkled with water. Then he went towards his own home and entered it.

"Verily thus Jambū [etc. until] thus is the matter of the eighth lesson of the third



[etc.] Just as you indeed, Kanka lent aid to that man even so that man lent aid to Friar Gayarukumāla, letting loose the works gathered by him in many hundreds of births to wipe away his manifold works."

Then Kanka Vasudeva said thus to the saint Arithanemi,

How should I know that man?

And the saint Arithanemi said thus to Kanka Vasudeva

You must know him to be that man who indeed on beholding you entering the city of Bārāṇas, standing there and then hailed with his standing posture breaking off.

Then Kanka Vasudeva praised and worshipped the saint Arithanemi, approached his silent elephant of state, mounted it and set forth to go to the city of Bārāṇas, to his own house.

To him now [until] when the sun

with its such thought [4] arose in

the sky Kanka Vasudeva has gone

returning to the feet of the

Saint will be known by the

friend by the Saint heard by

## THE FOURTH DIVISION

" If Sir by the Ascetic [until] attained this is the matter of the third division preached what is the matter preached of the fourth ?"

" Verily thus Jambū by the Ascetic [until] attained ten lessons of the Fourth Division are preached- they are.

Jall, Mayāll, Uvayāll, Purisasena and Vārisena, Pajjuna, Samba, Aniruddha Saccanemi and Dadhanemi. "

" If Sir by the Ascetic [until] attained ten lessons are preached of the fourth division what is the matter of the first lesson preached ?"

" Verily thus Jambu in that age at that time there was a city of Barava, in that city [Just as in the First Division] Kanha Varodeva held sway Here in the city of Barava, Vavodeva was the king. He had a queen named Dharinī [a description]. The other things as in the case of Goyama. Excepting, the prince is Jali; wedding-gifts of fifty each; having the study of twelve scriptures the period sixteen years. The rest as that of Goyama [until] beatified on the Settumja.

division of the eighth Scripture the Fortunes of the Endwinners : preached. [Sutra 6.]

The introduction of the Ninth lesson.

“Verily thus Jambū in that age at that time in the City of Barvaś (as in the First Chapter [until]) Kapha Vācudera held sway There in the city of the Bāreva; there was a king named Baladava [a description] This king Baladava had a queen named Dharini [a description]. Then that Dharinī [etc.]; a lion in a dream [Just like Goyama]. Excepting Samuha was the prince fifty brides wedding gifts of fifty each; least fourteen Pārvata; the period twenty years; the rest the same [until] testified on the Sattamja.

The Conclusion

So also Dummuha and also Kūva-a, all three the sons of Baladava and Dhārini. Darva also the same but that he was the son of Vācudera and Dharini Anālithi also so the son of Vācudera and Dhārini.

Verily thus Jambū by the Ascetic [until] attained this matter is preached of the thirteenth lesson of the third division of the eighth Scripture the Fortunes of the Endwinners.

## THE FOURTH DIVISION

If Sir by the Ascetic [until] attained this is the matter of the third division preached what is the matter preached of the fourth ?”

“ Verily thus Jambū by the Ascetic [until] attained ten lessons of the Fourth Division are preached; they are,

Jall, Mayāl Uvayāl, Purissasena and Varissena, Palluna Samba, Aniruddha Saccanemi and Dadha-  
Demi. ”

“ If Sir by the Ascetic [until] attained ten lessons are preached of the fourth division what is the matter of the first lesson preached ?

“ Verily thus Jambu in that age at that time there was a city of Barava, in that city [Just as in the First Division] Kanhā Vasudova held sway. Here in the city of Barava, Vasudova was the king. He had a queen named Dharuṇī [a description]. The other things as in the case of Goyama. Excepting, the prince is Jali-wedding-gifts of fifty each, having the study of twelve scriptures the period sixteen years. The rest as that of Goyama [until] beatified on the Sottumja.

In the same way Mayālī Uvayālī  
 Purūṣasena and Varṣasena. So also Pajjunna—  
 excepting, Kanhā father and Ruppīṇī,  
 mother. So also Samba—excepting Jambā  
 vā, mother. So also Aṅgīruddha—excepting  
 Paṅgūṇa, father and Vedabbhī mother. So  
 also Saccanemi—excepting, Samuddavijaya  
 father Siva mother; so also Dadhanemi.  
 All in one one course.

The conclusion of the Fourth Division.  
 [THE FIFTH DIVISION]

If sir by the Ascetic [until] attained,  
 this is the matter of the fourth division  
 preached what is the matter of the Fifth  
 Division of the Fortunes of the Endwiners  
 preached by the Ascetic [until] attained ?

" Verily these Jambā ten lessons are  
 preached of the Fifth Division by the  
 Ascetic [until] attained they are

Paumāvai Gori Gandhārī, Lakṣ-  
 hana and Sudama, Jambāvai,  
 Saccabhamā, Ruppīṇī, Mālasrī  
 also Māladattā."

If sir by the Ascetic [until] attained  
 ten lessons are preached of the Fifth Division  
 what is the matter sir of the first lesson  
 preached ?

" Verily thus Jambū in that age at that time there was a city of Bāravai (same as in the first division [until]) Kanhā Vāsudeva held sway [etc.]. Thus Kanhā Vāsudeva had a queen named Paumavai [a description]. In that age at that time the saint Arithhanemi arrived there [until] waited before him. Then that queen Paumavai, hearing the matter of this tale became glad (like Devai [until]) waited before him. Then the saint Arithhanemi preached before Kanhā Vāsudeva the doctrine. The congregation went back.

So Kanhā Vāsudeva praised and worshipped the saint Arithhanemi and said thus " By what sources air will the destruction of this city of Bāravai nine yojanas [etc. until] the very heaven itself to all sights come about ?

" Kanhā " the saint Arithhanemi said thus to Kanhā Vāsudeva " verily thus Kanhā, by the sources of wine fire and Divayana the destruction of the city of Bāravai nine yojanas [etc.] will come about."

On hearing and listening to this in the presence of the saint Arithhanemi Kanhā Vāsudeva had the thought " Blessed

are those Jāl Mayāl Uvayāl Purissāṇṇa,  
 Vāṇṇa Paṇṇa, Samba Aniroddha,  
 Dadha emi, Saccanemi and other princes  
 who giving up gold [until], apportioning  
 in the presence of the saint Antthanemi  
 have shaved the heads [until] entered the  
 order & blessed with no meritorious  
 act don being deep town [4] in the  
 passionate pleasures of mortal world in the  
 kingdom [until] the harem I do not  
 give up in the presence of the saint  
 Anttha in [until] & enter the order "

Kaṇha the saint Antthanemi said thus  
 to Kaṇha Vāṇḍeva. Thus adeed, Kaṇha,  
 you in your thought [4] Blessed are  
 you [until] & enter the order. This matter  
 I do not know. Lo & is. Therefore  
 the Vāṇḍeva's p gold [until] will  
 be the same as was or will be."

By his thought & he is thus said  
 to be the Vāṇḍeva [until] will enter  
 the order & be?"

Kaṇha & the Vāṇḍeva said  
 to Kaṇha & the Vāṇḍeva  
 & the Vāṇḍeva & the Vāṇḍeva  
 & the Vāṇḍeva & the Vāṇḍeva

Kanha it is so said Therefore [until] will be.

Then that Kanha Vasudeva said thus to the saint Aritthanemi

"And fir coming to death in the death-month—where shall I go from here where shall I be born!"

Then the saint Aritthanemi said thus to Kanha Vasudeva.

Verily thus Kanha you will be sent by your father and mother—while in the meantime the city of Bāraṇas shall be consumed by the wrath of Dīvayana fire and wine—sent forth with Rama Baladeva on the southern coast to Paṇḍu-Mahara in the presence of five Pandavas the sons of king Pāṇḍu Jōhitthilla and others and there in the Kosamba forest under an excellent Nyagodhra tree on a slab of stone on earth your body covered with a yellow robe, you will be pierced in the left foot by a sharp arrow released from the bow by Jarakumāra So will you come to death in the death-month and will be reborn as a hell-dweller in a flaming hell in the third earth Vāluṇya ppabha."



Then that Kṛṣṇa Vāsudeva, having heard and listened to this matter with all hopes laid low [etc.] thought inwardly

Ka ha! (1) Saint Antthanemi said thus to Kṛṣṇa Vāsudeva "Do not you Beloved of God brood with all hopes laid low [1] Verily thus Kṛṣṇa you will get out of this flaming third earth and thereafter he of course in Jambodvīpa, in the country of Bharan in the land of Pundra, in the 6th Cātapp cycl in the city of Sayadava will be the twelfth saint, Amṛta. There when you shall be beatified [1] attaining for many years the period of the condition of a Kevah.

o Ka ha Vāsud va having heard and listened to this matter the presence of the saint Antthanem became glad satisfied [1] clapped broke into a three-step dance made a lion roared and worshipped the saint Antthanemi climb his state-elephant and made his way to the city of Baran in his own house. Then he got off from the colossal state-elephant, went forth out audience-chamber towards his throne lay down with his face towards the east and said thus

Go ye Beloved of Gods declare proclaiming in the open places [ etc. ] thus; "Verily Beloved of Gods the destruction arising from Divayana fire and wine will come upon the city of Bāravai nine yojanas [ etc. ]. Therefore if any king, heir-apparent prince baron prefect mayor banker merchant queen young man or maid in the city of Barava, intends to shave his (or her) head in the presence of the saint Arisṭhanemi and to enter the order Kanhā Vasudeva permits him (or her) to go and to him who will become a monk permits the same life which was his normal one before; he will celebrate his withdrawal from the world with great splendour, entertainment and gathering. Twice or thrice proclaim this proclamation and bring its report to me"

Then the chamberlains [ until ] bring the report.

Then Queen Paumavā, hearing and listening to the doctrine in the presence of the saint Arisṭhanemi was glad, satisfied [ until ] with heart moving under the influence of delight and thus said.

" I have faith, sir in the Niggantha doctrine [ etc. ] which is as you declare,



out through the city of Bāraṇaśī came to the mountain Rāyaśī in the Sahasrabhavana park, made the litter place there made Queen Pāṇḍarā come down from the litter went to the saint Arjithanemi turned round thrice right to right praised and worshipped him and thus said.

“ This is sir my chief queen Queen Pāṇḍarā, pleasing, charming, beloved, beautiful enchanting to the mind [until] what even for seeing! Therefore I Beloved of Gods offer unto you the gift of a lady-disciple. Accept Beloved of Gods the gift of a lady-disciple if it pleases you Beloved of Gods do not put a stop to it.

So that Pāṇḍarā departed to the north-eastern side and with her own hands removed her ornaments with her own hands plucked out her hair in five handfuls, went to the saint Arjithanemi, praised and worshipped him and spoke “ The world is burning [until] to tell me doctrine.”

Then the saint Arjithanemi made her himself enter the order shave her head and himself gave her as a disciple to nun Jakkhiṇī

Then that un Jakkhinā ...\* When... entered the order [until] should constrains oneself . Then that Paumavai became a nun, heedful in walking [until] guarded in continence . Then that Paumavai studied the Eleven Scriptures Laws of Peace etc. She abode exercising herself by many fasts until the fourth sixth and the eighth meal in days mortifications. Then that nun Pauma finished her period of nunship for complete twenty years wasted herself with month's starvation cut off sixty meals by not eating, achieved the end for which she had stripped herself [etc] and was beautified [5] with last breathe [Sūtra 91]

bevaḥ Saṁśrabhamaḥ Ruppam, all eight too  
like Paumāval Eight lessons. [Sūtra 10]

In that age at that time a city of  
Bāravaḥ Revaya, Nandanavana, Kanha Vāsu-  
deva held sway [etc.] Here in the city of  
Bāravaḥ there was a prince named Samba  
[perfect in body etc.] the son of Kanha  
Vāsudeva through Queen Jambavaḥ by him-  
self. This Prince Samba had a wife named  
Mūlasirī [a description]. The saint arrived  
Kanha went out, Mūlasirī even went out  
just like Paumavaḥ "But only Beloved  
of Gods! I shall bid farewell to Kanha Vāsu-  
deva" [until] beatified. So also Mūlartā.  
Thus the Fifth Division. [Sūtra 11]

## THE SIXTH DIVISION

"If" The Introduction of the Sixth.

Only that sixteen lesson are preached—  
namely

Makāḥ, Kinkama, Moggarapāṇi  
Kāśva Khema-a Dhiḥhara, Kellāḥ  
too Harichandapa Vāratta Sudamaṇa  
Puṇṇabhadda, Sumanabhadda Supa

ittha Meha, Almutta, and Alakkha—  
thus sixteen lessons.

If sixteen lessons are preached [etc.]  
what is the matter of the first lesson  
preached?

In that age at that time the Ascetic  
—Lo ! Maha re the first-maker [etc.] (the  
city of Rayagiba ) abode in the sanctuary  
(u asila ...) (the king was Senrya ...) [until]  
the re ... nation went out Then that house-  
hold ... Mahai ... nderstood the matter In this  
tal ... i ... lik Gangad rta in Panqatu he  
al ... ba ... p t the eldest son at the head  
of th ... family ... w thd w ... a lter that  
w ... r ... ed by thousand persons [until] became

King Seniya, the queen Chellana [ a description ]. Here in Rāyagīha dwelt a garland-maker named Ajjunaya ( rich [ until ] unsurpassed ). This garland-maker Ajjunaya had a wife named Bandhumā [ tender etc. ]. This garland-maker Ajjunaya had one big flower-garden here outside the city of Rāyagīha. ( The garden was ) black [ until ] like a mass of clouds blossoming with the flowers of five kinds pleasing [ 4 ]. Not very far from this flower-garden here this garland-maker Ajjunaya had a shrine of Jakkha Moggarapāṇi which had devolved upon him from a line of many ancestors of the family from grand-father great-grand-father great-great-grand-father Ancient, divine true [ etc. ] just like Punṇabbadda. There the idol of Moggarapāṇi stood having held the iron mace made of thousand palas. Then that garland-maker Ajjunaya was the devotee of Jakkha Moggarapāṇi from the very childhood. Every morning, he took baskets went out of the city of Rāyagīha arrived at the flower-garden, made the collection of flowers. Then he took the foremost and best flowers appro-



acted the temple of Jakkha, made the flower-offerings of great worth bowed falling on the knees and thereafter would go on carrying on his trade on the high road.

Here in the city of Rayagiba, there dwelt a gang named Lalaya (rich [until] surpassed) to which whatever it did was a good action. There in the city of Rayagiba was some other time a festival an unced. Then that garland-maker Ajjunaya, under the idea I shall need more flowers in the morrow took baskets early morning with his wife Bandhuma went out of his own house passed through the city & Rayagiba approached the flower-garden and made the collection of flowers with his wife Bandhuma. Now of that gang Lalaya's daughters came in the shrine of Jakkha and were having there a good time. Then that garland-maker Ajjunaya gathered flowers with his wife Bandhuma took the finest and best flowers and approached the shrine of Moggarapatti. Now those girls saw the garland-maker Ajjunaya coming with his wife Bandhuma and said thus to one another "Here Be it if Gods comes Ajjunaya the garland

maker with his wife Bandhumai. Hence indeed it is better Beloved of Gods for us to bind him fast ( i. e. by twisting the arms and the head and tying them to the back ) and to have our pleasures full well with his wife Bandhumai. Then they swore this object to one another hid behind the doors and stood hidden, silent without a stir or without a wink. Then that garland-maker Ajjunaya approached the shrine of Jakkha Moggarapāni with his wife Bandhumai, did reverence on seeing it made flower-offerings of great worth and bowed down falling upon his knees. In the meanwhile those six fellows come out all of a sudden from behind the doors, catch the garland-maker Ajjunaya, bind him fast and regale themselves having pleasures to the fullest with Bandhumai the wife of the garland-maker.

Then this was the inward thought of Ajjunaya the garland-maker " Thus indeed from my childhood I go on doing reverence to Jakkha Moggarapāni [until] carrying on my trade. Had there been Jakkha Moggarapāni present here would he have seen me coming to misery of this sort ? Therefore Jakkha Moggarapāni is not present here.

Very clear it is that this is merely a piece of wood

The that Jakkha Moggarappaṇi having destroyed the inward thought of such sort [ etc ] of Ajṇaya the garland-maker entered his body, shattered off his bonds, took hold of his iron mace of the weight of thousand pal, killed those 2 fellows with the woman as the seventh. Then that garland-maker Ajṇaya possessed by Jakkha Moggarappaṇi went on killing 21 men with a woman as the seventh round about the city of Rāvaṇa every day.

In the city of Rayagha (in open places [ etc ] on high road ) many people used to say (4) to another hus. Thus indeed Beloved it is that the garland-maker Ajṇaya possessed by Moggarappaṇi went on killing people with women as the seventh.

The king Śyāmaṅga understood the truth of this, so he called his chamberlains [ etc ] to say to him. Thus indeed Beloved it is that the garland-maker Ajṇaya [ etc ] kill [ etc ] \ on of you must be doing according to sweet will for the sake of the flowers and fruits lost

a calamity befall his body' make this declaration twice or thrice and make a report of this to me soon "

Then those chamberlains [until] make a report.

Here in the city of Rayagīṭa there dwelt a merchant named Sudamaṇa [rich etc.] Now that Sudamaṇa was a worshipper of the Ascetic lived on his life knowing the living and the lifeless [ etc ]. In that age at that time the Ascetic [until] arrived [etc.] abode. Then in the city of Rayagīṭa (in the open places [etc.] many people) said thus to one another [ until ] .. What good is there of holding more possessions ! [ etc.] Hearing this from many people this inward thought [4] arose in the mind of Sudamaṇa " Thus indeed the Ascetic [until] abides I go to him [etc.] I shall bow down to him. Thus he pondered / went to his parents and with folded hands [etc] said " Thus indeed mother and father the Ascetic [until] abides I go to him I shall praise and worship the Ascetic, Lord Malāvīra [until] wait before him.

Then the father and mother said thus to merchant Sudamaṇa "Thus indeed you the

garland-maker Ajjunaya moves about killing [etc.], go you not son to worship the Ascetic Lord Mahāvira, lest a calamity befall your body. You may praise and worship the Ascetic, Lord Mahāvira keeping your self here."

Then the merchant Sudamaṇa said thus to his father and mother "How can I, keeping myself here praise the Ascetic Lord Mahāvira who is come here arrived here making a visit here?" I father and mother on being permitted by you go to praise Lord Mahāvira."

Now when his parents could not prevail upon the merchant Sudamaṇa by many declarations [4] [until] to think over they thus said "If it please you Beloved of Gods do not stop."

Then the merchant Sudamaṇa, on being permitted by his father and mother bathed purified himself (put on) dresses [until] on the body and went out of his own house on foot. Then he passed through the city of Rayagiha and resolved to go to the sanctuary of Guṇaśāla-a, not very far from the shrine of Jakkha. Then that Jakkha

Moggarapani saw the worshipper of the Ascetic coming over. Having seen him he enraged (5) resolved to go towards the worshipper of the Ascetic, Sudamsana brandishing his iron mace of the weight of thousand palas. Then that worshipper of the Ascetic Sudamsana saw Jakkha Moggarapani coming up. Sudamsana unafraid, unterrified, unalarmed, undisturbed, unmoved and unperturbed cleansed the ground by the flap of garment and making the folded hands made up with palms of his hand, covered by the (bowed) head with ten nails together on the head said thus: "Homage to the saints [until] attained. Homage to the Ascetic [until] who intends to attain. Even before, by me in the presence of the Ascetic Lord Mahāvira for for all my life. I have renounced gross harm to living things, gross falsehood, gross taking of things not given. I have vowed to satisfy also myself with my own wife for all my life. I have vowed for all my life to limit my desires. Even now

I renounce for all my life in his presence  
 all harm to animals I renounce falsehood,  
 the taking of things not given sexual inter-  
 course the possessions for all my life. I  
 renounce for all my life anger [until] the  
 haft of false doctrine. I renounce for all  
 my life four-fold food-eating, drinking,  
 sloths and dainties. If I be delivered from  
 this calamity it behooves me to follow it up;  
 if I be not delivered from this calamity I  
 have already enjoyed those. Thereupon  
 he took upon himself to observe the house-  
 hold standard.

Then that Jakkha Voggarassaji came to  
 the shoppe of the Ascetic Sudassana  
 braiding his iron mace of the weight of

direction gave up the body of Ajjunaya the garland-maker and having taken the iron mace of the weight of thousand palas went back in the direction from which he had appeared. Then that garland-maker Ajjunaya abandoned by Jakkha Boggara pati fell on the ground with a thud with all his limbs.

Then Sudamsana the worshipper of the Ascetic, seeing that he was free from the calamity observed the standard.

Then that Ajjunaya the garland-maker on coming back to senses after a while got up and said thus to Sudamsana the worshipper of the Ascetic;

"Who are you, Beloved of Gods and whitherward are you bound?"

Then that worshipper of the Ascetic Sudamsana said thus to the garland-maker Ajjunaya.

"I am in sooth Beloved of Gods the worshipper of the Ascetic Sudamsana who comprehend the living and the lifeless; and I am bound to the sanctuary Guṇaṇḍa-a to offer respects to the Ascetic lord Mahavira."



I renounce for all my life in his presence  
 all harm to animals I renounce falsehood,  
 the taking of things not given sexual inter-  
 course the possessions for all my life. I  
 renounce for all my life anger [until] the  
 shaft of false doctrine I renounce for all  
 my life four-fold food-eating, drinking,  
 sweets and dainties. If I be delivered from  
 this calamity it becometh me to follow it up  
 if I be not delivered from this calamity I  
 have already renounced these. Thereupon,  
 he took upon himself to observe the house-  
 hold standard

direction gave up the body of Ajjunaya the garland-maker and having taken the iron mace of the weight of thousand palas went back in the direction from which he had appeared. Then that garland-maker Ajjunaya abandoned by Jakkha Moggara-pani fell on the ground with a thud with all his limbs.

Then Sudassana the worshipper of the Ascetic, seeing that he was free from the calamity observed the standard.

Then that Ajjunaya, the garland-maker on coming back to senses after a while got up and said thus to Sudassana the worshipper of the Ascetic;

"Who are you Beloved of Gods and whitherward are you bound?"

Then that worshipper of the Ascetic Sudassana said thus to the garland-maker Ajjunaya.

"I am in sooth Beloved of Gods the worshipper of the Ascetic Sudassana who comprehend the living and the lifeless and I am bound to the sanctuary Gnanila-a to offer respects to the Ascetic lord Mahavira."

Then that garland-maker Ajjunaya said  
 thus to the worshipper of the Ascetic So-  
 damana

"I too desire then Beloved of Gods,  
 to come with you to offer my respects to  
 the Ascetic Lord Mahavira [until] wait before  
 him. If it please you Beloved of Gods do  
 it please stop to me."

Thus that worshipper of the Ascetic  
 Sudamsana with the garland-maker Ajju-  
 nayana went to the sanctuary Gunasila-  
 where the Ascetic Lord Mahavira (walked  
 forth right about) the Ascetic Lord  
 Mahavira there [until] waited before him.  
 Then the Ascetic Lord Mahavira (preached)  
 the doctrine to the (congrega-  
 tion) of the garland-maker Ajjunaya and  
 the worshipper of the Ascetic, Sudamsana  
 and the women and the monks.

ving north [etc.], plucked himself his hair in five handfuls became a friar [until] abode. Then that Friar Ajjunaya on the day on which he shaved himself [until] entered the order praised and worshipped the Ascetic Lord Mahavira and took the vow of this sort "It behoves me for all my life to abide exercising myself in constant mortification with fasts until the sixth meal." With this idea he took the vow of such sort and abode [etc.] all his life. Then that Friar Ajjunaya on the fast-breaking time after the fasts until the sixth meal read his lecture in the first watch. Just like Goyama [etc.] he wandered about.

Then to that Friar Ajjunaya wandering in the families high [etc.] in the city of Rāyagīra, many women men, young people, old people and youths said "By this man was my father killed, by him my mother & other sister wife son, daughter daughter-in-law [etc.] by him my other kinsmen relations and retainers." So some abused him; some reviled at him chided, censured rebuked, reviled look down upon him in contempt, struck at him. Then that Friar Ajjunaya abused [until] struck at by many

women men young people, old people and youths not becoming wrathful even by mild towards them bore put up with pain and end red and suffered with equanimity Bearing with equanimity [etc.] wandering in the city of Rayagaha in the families high, low and middle-class he when he got food, did not eat water when he got water he did not get food. Then that garland-maker Ajijaya never sorrowful despaired, with mind not troubled, unperturbed ungrieved not haunted in self extract-moved about went out of the city of Baravali, arrived at the sanctuary Guasala-a before the Ascetic Lord Mahasena ([n]ik Master Goyama) showed him his food and drink and took himself he food (as untouched in the mouth) as a spent (giving) in the hole.

not eating achieved the end for which she did...[until] beatified [Sūtra 13]

In that age at that time; a city of Rāyagīḥa, the sanctuary Guṇasīla—a king Senīya There dwelt a householder named Kāśva. Just like Makāi. The period sixteen years ..beatified on the Vipulā.

So also the householder Khema—a. Excepting, the city of Kāyandī. The period sixteen years. beatified on the Mount Vipulā.

So also the house-holder Dhi-tara. In the city of Kāyandī. period sixteen years.. was beatified on the Vipulā.

So also the house-holder Kelasa. Excepting, Sage-a was the city. The period twelve years. was beatified on the Vipulā.

So also the house-holder Harichandana Sage-a...the period twelve years. was beatified on the Vipulā.

So also the householder Varata. Excepting, the city of Rāyagīḥa ..the period twelve years...beatified on the Vipulā.

So also the householder Sudambara... in the city of Sāvattā ..the period many years...beatified on the Vipulā.

So also the householder Supattha...in the

city of Śvātthi the period twenty-seven years beautified on the Vipulā.

So also the householder Mahā...the city of Kāyagīṭhā the period many years... beautified on the Vipulā.

In that age at that time there was a city of Polasapura. The garden was Sirivana. In that city of Polasapura there was a king by the name of Vijaya. This King Vijaya had a queen named Siri [a description]. This King Vijaya had a son by himself through Queen Siri—a prince named Amutta delicate [etc.].

In that age at that time the Ascetic, Lord Mahāvīra [until] abode in Sirivana. In that age at that time the oldest disciple of the Ascetic Lord Mahāvīra (as is Pāṇini [11]) moved about in the city of Polasapura the families, high [etc.]. Now this Prince Amutta, bathed [until] decked surrounded by many little boys, little girls and many youths maidens went out of his house. Then the revered Goyama moved about in the city of Polasapura made his way not very far from the Place of the King. Now that Prince

Almutta saw the reverend Goyama making his way not very far went to him and thus said.

"Who are you, Sir!—where do you move about?"

Then the reverend Goyama said thus to Prince Almutta

"We are Beloved of Gods Niggantha ascetics heedful in walking [until] observing continence move about in the families high [etc.]"

"Come you, sir so that I may get you alms. So saying he held the reverend Goyama by a finger and went to his own house. Then that Queen Sirī saw the reverend Goyama coming, becoming [glad etc.] got up from her seat, went to the reverend Goyama walked round him thrice from right to right praised and worshipped him gave him abundant food [etc.] and let him go. Then that Prince Almutta said thus to the reverend Goyama,

"Where, sir do you dwell?"

Then the reverend Goyama said thus to Prince Almutta.

"Verily thus Beloved of Gods my doctrine-preceptor my doctrine-preacher Lord



Mahāvira the first-maker [until] desirous to attain abides exercising himself [until] by constraint having taken a proper place in the park Śrīvāsa outside the city of Polasapura here. There we do ||

Then that Prince Aumutta said thus to the reverend Goyama

I go with you Sir to do reverence to the feet of the Ascetic Lord Mahāvira. If it pleases the Beloved of Gods do not put a stop to it.

Then that Prince Aumutta with the reverend Goyama approached the Ascetic Mahāvira, walked through from right to right praised [until] stood before him. Then the reverend Goyama approached the Ascetic Lord Mahāvira [until] showed [him food etc.] and abode with him in rification and constraint. Then the Ascetic (preached) the story of the doctrine before Aumutta and that (congregation). The Prince Aumutta having heard and listened to the doctrine from the Ascetic Lord Mahāvira became glad [etc.]...heart [etc.] and said. But only Beloved of Gods, I shall take leave of my father and mother then

shall I enter the order in the presence of the Beloved of Gods If it pleases you beloved of Gods, do not put a stop to it."

Then that Prince Anurutta approached his father and mother ..[ until ] "to enter the order" The father and mother said thus to Prince Anurutta

"You are a child son and have no understanding, What do you know of the doctrine?"

Then that Prince Anurutta said thus to his mother and father

"Thus indeed mother and father what I know I do not know and what I do not know I know"

Then the mother and father said thus to Prince Anurutta

"How do you, son know that [until] know?"

Then that Prince Anurutta said thus to his mother and father

I know mother and father that one who is born must surely die but I do not know mother and father when or where or in what manner or at what length of time, I do not know mother and father by what accumulation of works the souls are born

among hell-dwellers lower lives men and  
 god but I know mother and father that  
 they are born among the hell-dwellers [etc.]  
 by their own accumulation of actions. Thus  
 deed mother and father what I know  
 I do not know and what I do not know I know  
 I desire therefore mother and father on being  
 permitted by you [until] to enter the  
 o ]

Th when his mother and father could  
 t prevail pon him by many declarations  
 [ etc ] W desire child to see your royal  
 pl hour to ex one day Then that  
 l c Am ta stood qu t following the  
 rd of h mother and f ther The point  
 m t-r my as in the case of Mahabala

like Udayana withdrew Only he anointed his eldest son ( to rule over ) his kingdom. Eleven Scriptures the period many years [until] beatified on the Vipula.

"Thus Jamba this matter is preached of the Sixth Division, by the Ascetic [etc.]" [Sūtra 18]

## THE SEVENTH DIVISION

"If etc. The Introduction of the Seventh Division [Until] thirteen lessons are preached They are namely

Nandā, Nandavē, Nanduttarā Nandisonīyā also Maruṣyā, Sumaruṣyā, Mahamaruṣyā, Marudevā eighth Bhadda Subhaddā Sujāyā also, Bhuyadīṇṇa should be known as the names of the wives Sujāyā."

If etc [etc.] thirteen lessons are preached, what is the matter etc, preached of the first lesson by the Ascetic [ etc. ] ?"

"Thus indeed Jamba in that age at that time a city of Rāyagīha Guṇasīla-a sanctuary...the king, Seniya This King

Devaya had a Queen named Nandā [a description]. The master arrived. The Congregation went out. Then that Queen Nandā having understood the matter of this doctrinal talk called her chamberlains... a śhad (like Pa maval [until]). Having learnt Eleven Scriptures, the period twenty years [until] benefited. Thus all thirteen Queens are to be understood in the way of Nandā.

The seventh Division is over (Sutra 16.)

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## THE EIGHT DIVISION

1)	If	The	Introduction of the Eighth Division are preached
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city of Campā, there was a King named Konya [a description]. There in the city of Campā, there was a Queen named Kālī the consort of Seniya and the stepmother of King Konya. [a description.] Like Nanda [until] she learnt Eleven Scriptures the Laws of Peace etc. She abode exercising herself with many fasts until the fourth meal. Now that Kālī some other time came to Nun Ajja-Chandana and thus said

"I intend, lady being permitted by you to abide observing Rayanavall penance. If it please you lady do not put a stop to me"

Then that lady Kālī, on being permitted by Nun Ajja-chandana abode observing [etc.] namely

She fasted until the fourth meal then indulged in all modes of desire. then fasted until the sixth meal then indulged in all modes of desire... .. then she fasted until the sixth meal; then indulged in all modes of desire then she fasted until the fourth meal then she indulged in all modes of desire.\*

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\* The एकावलीतप is thoroughly explained by the commentator जगद्वेद [See

Thus this series of the Rāyanāvali  
 pe ānce becomes accomplished according to  
 the scriptures [ etc. ] by one year three  
 months and twenty two days and nights

Thereafter in the second series she  
 fasted until the fourth meal then indulged  
 in all kinds of foods except Vīgal foods—  
 then she fasted until the sixth meal then  
 indulged in all kinds of foods except Vīgal  
 food. Thus as in the first series only  
 that she took all sorts of food except Vīgal  
 food on all fast-breaking days [until] it  
 be accomplished

series the taking of foods except Vīgal foods. In the third series the taking of foods even without the smearing of Vīgal foods and in the fourth series the taking of Āyambāl gruel.

Then that Nun Kālī,—after having accomplished...according to the scriptures the Rāyaṃ<sup>2</sup>vālī Penance by five years two months and twenty-eight days—approached Nun Ajja-Chandana, praised and worshipped her and abode exercising herself with many fasts until the fourth meal [etc.].

Then that Nun Kālī, by that noble [etc.] overspread with veins and became like well-lit fire covered over with saffron, mightily resplendent with the glow with the lustre with the beauty of the lustre of the glow.

Then to that Nun Kālī, some therigo time at the midnight hour (literally—at the time between the first part of the night and the latter part of the night) the inward thought arose...the pondering like that of Khandā-a "Thus so long as I have strength (5) it is better for me on the morrow [until] (when the sun) shines (with lustre) after taking leave of Nun Ajja-Chandana and on being permitted by her to abide... being at her feet... rejecting food and drink





wasting myself with starvation not being eager for death " With this idea she pondered, went to Nun Ajja-Chandana praised and worshipped her and said,

" I desire, lady on being permitted by you to abide wasting myself in starvation [etc.]. If it please you [etc.]."

Nun Kālī on being permitted by Nun Ajja-Chandana abode wasting herself in starvation [etc.] That Nun Kālī learnt before Nun Ajja-Chandana Eleven Scriptures Laws of Peace etc completed the period of nunship of eight complete years, wasted herself by a month's starvation cut off sixty meals by not eating, ( fulfilled ) the end for which [she stripped herself etc ] was beautified [5] with her last breaths,

The conclusion. The First Lesson ends, [Sūtra, 17]

In that age at that time there was a city of Campa the sanctuary Puntabhadda the King was Koniya. There was a queen named Sukālī the wife of King Seniya and and the step-mother of King Koniya. Just like Kālī Sukālī also withdrew [until] abode exercising herself with many fasts until the

fourth meal [etc.] Then that Nun Sukāḥ some other time approached Nun Ajja-Chandak [until] "I intend lady on being permitted by you to abide observing Kanagāvalī'penance."

Thus like Rayanāvalī, 'Kanagāvalī' also the same. Excepting on the three occasions she fasted until the eighth meal unlike Rayanāvalī where she fasted until the sixth meal. In one series one year five months and twelve days and nights. 'Of four series four years, nine months, eighteen days. The rest the same as before. Nine years her period of nunship [until] beatified (Sutra 18).

So also Mahakāḥ. Excepting she abode observing the penance smaller Śīha-nikkaliya (Lion's Play). It is as follows: she fasted until the fourth meal then indulged in all modes of desire, then fasted until the fourth meal then indulged in all modes of desire.

Similarly four series. In one series six months and seven days of four series two years and twenty-eight days [until] beatified. (Sutra 19.)

So also Kanbā. Excepting she observed the greater Śīha-nikkaliya Penance the same

as the smaller Excepting, it must be carried upto the fasts until the thirty-fourth meal in the ascending series so also it must be carried down in the descending series. Of one series, there would be one year six months and eighteen days. Of four series six years two months and twelve days and nights. The rest the same as that of Kālī [until] beautified [Sutra 20]

So also Sakanthā. Excepting she abode observing the Monastic Standard of Seven-sevens. During the first seven days she took one dole of food and one of water during the second seven days she took two doles of food and two of water during the third three .. fourth .. fifth .. sixth .. during the seventh seven days she took seven doles of food and seven of water

So indeed this Monastic Standard of Seven-sevens she accomplished according to the scriptures [etc] in 49 days and nights with 196 alms-takings approached Ajja-Chandana, praised and worshipped her and thus said,

" I intend, lady on being permitted by you to observe the Monastic Standard

of Eight-eights. If it please you Beloved of Gods do not put a stop."

Then that Nuni Sukanhā on being permitted by Ajja—Chandana abode observing the Monastic Standard of Eight-eights.

During first eight days she took one dola of food and one of water [until] During the eighth eight days she took eight dolas of food and eight of water

So indeed this Monastic Standard of Eight-eights she accomplished according to the scriptures [etc.] in 64 days and nights by 288 alms-takings. [until] She abode observing the Monastic Standard of Nine-nines

In first nine days she took one dola of food and one of water . [until] in the ninth nine days she took nine dolas of food and nine of water

So indeed the Monastic Standard of Nine-nines she accomplished according to the scriptures [etc.] in 81 days and nights by 405 alms-takings. [until] she abode observing the Monastic Standard of Ten-ten

In first ten days she took one dola of food and one of water [until] in the tenth

ten days she took ten doles of food and ten of water

So indeed this Monastic Standard of Ten—tens she accomplished according to the scriptures [etc.] in 100 days and nights with 350 alms—takings and abode exercising herself with many fasts until the fourth meal [etc.] in various mortifications... (taking only one meal within ) a month or half a month,

Then that Nun Sukanha by the noble mortification [etc] was beatified.

The conclusion. The Fifth Lesson [Sūtra, 21.].

So also Mahākāśhā only she abode observing the Standard of Short Savvaobhadā. She fasted until the forth meal then indulged in all modes of desire—fasted until the the sixth meal then indulged in all modes of desire... .. she fasted until the eighth meal then indulged in all modes of desire,

So indeed she accomplished the first series of the Short Savvaobhadā in three months and ten days [until] in the second series she fasted until the fourth meal and took foods excepting Vigal foods,... the same here as was in Rayanāvallī Here also four

series, the fast-keeping days also the same. The period of the four series a year a month and ten days. The rest the same as before [until] she was beatified.

The conclusion. The Sixth Lesson ends. [Sutra 22.]

So also Virakapā. Only she abode observing the Long Sarvebbhadda standard. It is as follows: she fasted until the fourth meal, then indulged in all modes of desire, -- until the tenth meal then indulged in all modes of desire.

In a 3rd series eight months and five days. Of four 2 years 8 months and 20 days. The rest the same as before [until] she was beatified. [Sutra 23.]

So also Rāmakaṣha. Only she abode observing the Standard of Bhaddottara. That follows: she fasted until the twelfth meal then indulged in all modes of desire until the sixteenth meal then indulged in all modes of desire.

In a series six months and twenty days. Of four 2 years, 2 months and 20 days. The rest the same as before with halt [until] was beatified. [Sutra 24.]

So also Pinṣanakaṇhā. Only she abode observing the penance of Muttāraṇ. It is as follows: she fasted until the fourth meal, then indulged in all modes of desire... until the thirty-fourth meal then indulged in all modes of desire

So also she followed in the descending order - [until] she fasted until the fourth meal, then indulged in all modes of desire. In one series 11 months and 15 days. Of four 3 years and 10 months. The rest (the same) [until] testified. [Sutra 25]

So also Mahāsenakapā. Only she abode observing the penance of Āyambīla Vaddhamā. It is as follows: she took one Āyambīla meal; then fasted until the fourth meal took two Āyambīla meals then fasted until the fourth meal. (so onwards) the number of Āyambīla meals rising by an increment of one, accompanied by a fast until the fourth meal [until] she took one hundred Āyambīla meals; then fasted until the fourth meal.

Then that Nun Mahāsenakanhā accomplished it according to the scriptures in 14 years, 3 months and 20 days and nights [until] well observed with the body [until]



she approached Nun Ajja-Chandana, praised and worshipped her and abode exerting herself., with many fasts until the fourth moon [etc]. Then that Nun Mahasenakanya was resplendent with that noble (mortification). [etc] Now at the hour of midnight there arose a thought to Nun Mahasenakanya, just like that to Khanda-a [until] she asked Ajja-Chandana [until] abode without being eager for death [by wasting herself away in] starvation. Then that Nun Mahasenakanya studied before Nun Ajja-Chandana Eleven Scriptures Laws of Peace etc observed a period of full seventeen years wasted herself with a month's starvation cut off sixty meals by not eating, accomplished the end for which she stripped herself [etc.] and was beatified awakened [etc.] with her last breaths.

Eight years to begin with and the increment thereto by one year until seventeen, these indeed should be known as the periods of the wives of Sonia.

Thus indeed Jumbū by the Ascetic [until] attained, the matter of the Eighth Scripture the Fortunes of the End winners is preached "

The Scripture is finished [Sūtra, 26].

The Scripture the Fortunes of the End-winners has one Book of the Holy Text and Eight Divisions. They are read in eight days too. There in the first and the second divisions there are ten lections for each. In the third division there are thirteen lections. In the fourth and the fifth divisions, there are ten lections for each. In the sixth division, there are sixteen lections. In the eighth division there are ten lections.

The rest the same as that of Nāya-dhammakāya [Sūtra, 27].

The Fortunes of the Endwinners end.

# ANUTTAROVĀIYA-DASĀO

## THE FIRST DIVISION

In that age at that time a city of Rayagha. The arrival of the reverend Suhamma. The congregation went out [until] Jambū waited before him [etc.]. Thus he said,

If any by the Ascetic [until] attained the matter of the Eighth Scripture—the Fortunes of the Endwinners is preached, what any is the matter of the Ninth Scripture the Fortunes of those who were reborn in the Highest Mansions preached by the Ascetic [until] attained?

Then Friar Suhamma said to Friar Jambū. Thus indeed Jambū three divisions of the Ninth Scripture the Fortunes of those who were reborn in the Highest Mansions are preached by the Ascetic [until] attained."

If any by the Ascetic [until] attained the three divisions are preached of the Ninth Scripture the Fortunes of those who were reborn in the Highest Mansion how many is the First Division of the Fortunes of those who were reborn in the Highest

Mansions are preached, sir by the Ascetic [until] attained ? ”

Thus indeed Jambu ten lessons of the First Division of the Fortunes of those who were reborn in the Highest Mansions are preached by the Ascetic [until] attained namely

Jālī Mayājī Uvayālī, Purisasona and Vārisona Dihadanta and Lattha danta, Vehalla, Vchāyasa and Prince Abha-a ’

“ If sir ten lessons are preached of the First Division by the Ascetic [until] attained what sir is the matter of the first lesson of the Fortunes of those who are reborn in the Highest Mansions preached by the Ascetic [until] attained ? ”

Thus indeed, Jambu in that age at that time there was a city of Rayagiba, splendid tranquil and prosperous...the sanctuary Punnabhadda...The king Seniya...the queen Dharani the lion in a dream...the prince Ja ’...like Meha the gifts of eight each...[until]...enjoyed up in the palace [etc.] The Master arrived, Seniya went out. Like Meha,

Jālī also went out. Like Meha he also withdrew. He studied the Eleven Scriptures. (He observed) Gumerayana mortification like Khanda-a. His narrative the same as that of Khanda-a, the same ponderings the same farewell so did he climb on the Vula with the Elders. Only having fulfilled the period of friendship for sixteen years he attained death in the death-month went upward far beyond the Heavens of Moon Suhama [until] Arana Acca, beyond the series of the Mansions of Nine Geyjas and was reborn as a god in the Manion Vijaya. Then the Elders knowing that Friar Jālī has come to death, left the body as was fit for extinction. They take his pot and garne to come down in the same way [until] Here is his religious equipment. The reverend Goyama [until] thus said.

Thus deed the disciple of the Beloved of God named Jālī was gracious by at re. Where has that Friar Jālī who is dead gone when he reborn?

Thus ordered Goyama my pupil (the man as that of Khanda-a) [until] who is dead (has gone) beyond the Heavens of)

Moon [until] upwards is reborn as a god in the Mansion Vijaya."

"How much time is his existence there ordained ?

Goyama his existence there is ordained for thirty-two Sagarovama periods."

"Then sir on the expiry of his life [3] from that world of gods where shall he go [2] ?

"Goyama he will be beautified in the country of Mahavideha."

Thus indeed, Jambu this is the matter of the first lesson of the First Division of the Fortunes of those who were reborn in the Highest Mansions preached by the Ascetic [until] attained."

The same is to be repeated in the case of the remaining eight. Excepting six are the sons of Dhārini, Vehalla and Vehayasa of Chellanā. The period of friarship of the first five is sixteen years of the (latter) three, twelve years of the (last) two five years. Of the first five in serial order the rebirth is in Vijaya, Vejayanta Jayanta Aparājiya, Savvattandha, Dihadanta in Savvaphandha the rest (four) in the

Jāl also went out. Like Mēha he also withdrew. He studied the Eleven Scriptures. (He observed) Gupanyana mortification like Khanda-a. His narrative the same as that of Khanda-a the same ponderings the same farewell so did he climb on the Vraja with the Elders. Only having fulfilled the period of friendship for sixteen years he attained death in the death-month went upward far beyond the Heavens of Moon Suhamma [until] Araqa, Accoa, beyond the series of the Mansions of Nine Gevejas and was reborn as a god in the Mansion Vihaya. Then the Elders knowing that Frar Jāl has come to death left the body as was fit for extinction. They take his pot and garb as come down in the same way [until] Here sir is his religious equipment. The reverend Goyama [until] thus said.

Thus indeed the disciple of the Beloved of Gods named Jāl was gracious by uniting. Where has that Frar Jāl who lived and gone where is he reborn?

Thus indeed Goyama my pupil (the same as that of Khanda-a) [until] who is dead (having gone beyond the Heavens of)

Dihāsena, Mahāsena, Latthadanta and Gūdhadanta and Suddhadanta Hala, Duma, Dumasena, and Mahā dumasatta to be 'Teṇṇa, Sāha and Sīhasena and Mahāsīhasena to be learnt; and Punṇasena is to be known — It becomes the thirteenth lesson.

If our thirteen lessons of the Second Division of the Fortunes of those who were reborn in the Highest Mansions are preached by the Ascetic [until] attained what is the matter of the first lesson of the Second Division of the Fortunes of those who were reborn in the Highest Mansions preached by the Ascetic [until] attained ? "

Thus indeed Jambu in that age at that time the city of Rāyagīha the sanctuary Guṇakāṭha the King Seniya the queen Dharinā.. the lion in a dream. The birth childhood and arts the same as those of Jāli. Excepting, Dihāsena was the prince. All the narrative as that of Jāli [until] comes to his end.

Thus all the thirteen also ..the city of 'Rāyagīha.. the father Seniya the mother Dharinā.. of the thirteen the period too



upward order Abha in Vijaya. The rest the same as in the first lesson. The matter to be known of Abha — the city of Ra'ya gha, the king Seniya, the rest the same as before.

Thus indeed Jambu this is the matter preached of the First Division of the Fortunes of those who were reborn in the Highest Mansions by the Ascetic [until] attained.

## THE SECOND DIVISION

If now this is the matter of the first division of the Fortunes of those who were reborn in the Highest Mansions preached by the Ascetic [until] attained what now is the matter of the Second Division of the Fortunes of those who were reborn in the Highest Mansions preached by the Ascetic [until] attained?

Thus indeed, Jambu thirteen lessons of the Second Division of the Fortunes of those who were reborn in the Highest Mansions are preached by the Ascetic [until] attained — namely

Dhapna Surakkhatta and Isidasa are to be learnt Pella-a and Rāmaputta also Chandiman and Pitthiman Friar Pēdhālaputta and ninth Po thila too; Vehalla is said the tenth — these ten are to be learnt."

"If <sup>as</sup> ten lessons of the Third Division of the Portunes of those who were reborn in the Highest Mansions are preached by the Ascetic [until] attained what is the matter of the first lesson preached by the Ascetic [until] attained ?"

"Thus indeed Jambū, in that age at that time there was a city named Kayandī wealthy tranquil and prosperous the garden Sahasambavana [redolent with flowers and fruits of] all seasons a king Jiyasattu. Here in the city of Kayandī there dwelt a merchant's wife named Bhaddā rich [until] unsurpassed. This merchant's wife Bhaddā had a son named Dhanna, perfect [until] of handsome form attended by five nurses namely by <sup>a</sup> milk nurse like Mahabbala [until] learnt 7 $\frac{1}{2}$  arts [until] became able for worldly enjoyment. Then the merchant's wife Bhaddā knowing that her son Dhanna

thirteen years. In the serial order two in Vijaya, two in Vejayanta, two in Jayanta, two in Aparajita, the remaining five Mahāduma and others in Sarvatthakiddha Mansion.

Thus indeed Jambū this is the matter of the Second Division of the Fortunes of those who were reborn in the Highest Mansions : preached by the Ascetic [until] attained."

In both the divisions by a month's duration. [Sutra, 2]

Thus the Second Division ends.

### THE THIRD DIVISION

If for this the matter of the second division of the Fortunes of those who were reborn in the Highest Mansions what, sir is the matter of the Third Division of the Fortunes of those who were reborn in the Highest Mansions preached by the Ascetic [until] attained :

Thus indeed Jambū ten lessons are preached of the Third Division of the Fortunes of those who were reborn in the Highest Mansions by the Ascetic [until] attained—namely

Dhapna Sunakkhatta and Isidasa are to be learnt Pella-a and Rāmaputta also Chandiman and Pittilman Friar Padhalaputta and ninth Po thila too; Vehalla is said the tenth — these ten are to be learnt."

"If sir ten lessons of the Third Division of the Fortunes of those who were reborn in the Highest Mansions are preached by the Ascetic [until] attained what is the matter of the first lesson preached by the Ascetic [until] attained ?"

"Thus indeed Jambu, in that age at that time there was a city named Kayandi; wealthy tranquil and prosperous the garden Sahasambavana [redolent with flowers and fruits of] all seasons a king Jiyasatta. Here in the city of Kayandi there dwelt a merchant's wife named Bhadda rich [until] unsurpassed. This merchant's wife Bhaddā had a son named Dhaana perfect [until] of handson, form attended by five nurses namely by a milk nurse like Mahabbala [until] learnt 7½ arts [until] became able for worldly enjoyment. Then the merchant's wife Bhaddā knowing that her son Dhaana

had passed beyond childhood [until] able for worldly enjoyment built thirty-two palaces lofty towering [until] in their midst a great mansion set up with hundreds of pillars [until] of thirty-two daughters of rich merchants he made him hold the hands the gifts were of thirty-two each [until] high upon the palace - with (tribes) breaking - enjoyed

I that age at that time the Ascetic [to] arrived. The congregation went out. King Jiyasattu too like king Koniya, went out. Then when Dhamma [heard] the great [cry of people] he went out like Janakī, only in four [until] (only that I shall bid farewell to my mother Bhadda the merchant's wife then the presence of the Beloved of God [until] I shall enter the order" [until] he bade farewell. [Bhadda] fainted considered as the story of Mahabala [until] which could not prevail upon him [until] still. Then a putta he took less of [valuable things] than robes and chowries (to be described). He performed himself with the wall [until] so yes he had of. The acceptance [until] entered the order

became a friar heedful in walking [until] guarded in continence

On the very day that Friar Dhanna shaved his head [until] entered the order praised and worshipped him and thus said,

" Thus indeed sir I desire on being permitted by you, to abide exercising myself with fasts [until] the sixth meal in constant mortification accepting only the Āyambila gruel throughout my life On the fast-breaking time after the sixth meal it is meet for me to accept Āyambila gruel and not non-Āyambila gruel, that too given with soiled hands and not with unsoiled hands that must be fit to be thrown away and not unfit to be thrown away it must be that which many other ascetics Brahmanas guests and poor people do not need. If it please you Beloved of Gods do not put a stop to me."

Then that Friar Dhanna on being permitted by Lord Mahavira [glad etc] abode exercising himself with fasts until the sixth meal with constant mortification throughout his life. Then that Friar Dhanna

ॐ his lecture in the first watch of night  
 in the first fast-breaking time after the  
 in the m. al. Just like master Goyama he  
 had taken it [until] went to the city of  
 K y ich and there moving about in the  
 families high etc (accepted) Ayambila-food  
 and in no Ayambila-food [until] which  
 other do not need. Then that Friar  
 Dhan seeking alms with the vigorous,  
 slow careful way of seeking alms if he  
 got food did not get drunk. Then that  
 Friar Dhan accepted the alms as chance  
 did not proceed despondent unperturbed  
 going not exhausted in self-restraint,  
 in full of headfulness and  
 as he went out from the city of  
 K y ich showed (his food etc.) like  
 that that Friar Dhan being  
 full, full and hence unsatisfied  
 in the satisfaction of worldly  
 things (without touching)  
 the hol and abode  
 of the [u]  
 Lord Maha ira set  
 in the city  
 of the Lord M hi  
 in the country round

Then that Friar Dhanna studied Eleven Scriptures the Laws of Peace etc. in the presence of the Ascetic Lord Mahāvira and the Elders of such sort, abode exercising himself with restraint and mortification. Then that Friar Dhanna by that noble (mortification) like Khandas-a stood resplendent -(etc.)

Now the beauty due to mortification of the feet of Dhanna was of such a sort -to wit like a dry bark like a wooden sandal like a worn-out shoe Thus were the feet of Dhanna, dry and fleshless and can be only known by bones skin and veins and not by flesh and blood.

Now the beauty [etc.] of the toes of the feet of Dhanna was of such a sort to wit like the pod of horse-gram of Mugga of Māsa which when ripe are cut, put in the sun and are slowly withering when put to dry Thus were the toes of Dhanna dry [until] (not) by (flesh and) blood.

The beauty [etc.] of the legs of Dhanna to wit like the legs of a heron like the legs of a crow like the legs of a peahen [until] by blood



The beauty [etc.] of knees of Dhanna...  
of such sort to wit like the joints of a  
Kai bird like those of a peacock, like those  
of a peahen. Thus [until] (not) by (flesh and)  
blood.

The beauty [etc.] of the thigh of  
Dhanna to wit like shoots of Priyangu-tree,  
(Padari of Sallaki of Shalmal which  
when ripe = the sun [etc.], Thus the  
thighs of Dhanna [until] by blood.

The beauty [etc.] of the hip-bone to  
wit like the feet of camel of an old bull  
of buffal. [until] by blood.

The beauty [etc.] of the belly of  
Dhanna to wit like a dry water-bag of  
leather pot-shed for baking, like the  
front part on of the branch of a tree, hanging  
down. Thus the belly was dry [etc.]

The beauty [etc.] of the ribs of Dhanna  
to wit like row of small round mirrors  
like small round wheels like a row  
of small wheels thus [etc.]

The beauty [etc.] of the spinal cord of  
Dhanna was of short sort to wit like a  
thick pipe of iron crooked

like a row of round stones like a row of toy-balls Thus [etc.]

The beauty [etc.] of the breast-bone of of Dhamma was of such a sort.. to wit..like a chip of a plank, like a strip of a flapper like a strip of a palm-leaf fan ..Thus [etc.]

The beauty [etc.] of the arms to wit like pods of the Sami like pods of Pabāya like pods of Agatthiya Thus [etc.]

The beauty [etc.] o hands ..to wit like dry dung-cakes like banyan-leaves, like Palāsa-leaves Thus [etc.]

The beauty [etc.] of the fingers of his hands to wit like the pods of hala of Mugga of Maza which when ripe are split up put in the sun dry Thus [etc.]

The beauty [etc.] of the neck to wit like the neck of a pitcher like the neck of a gourd, like an Uccatthavana (a kind of vessel) Thus [etc.]

The beauty [etc.] of the chin to wit like a gourd-fruit like a bakura-fruit like a mango-stone.. Thus [etc.]

The beauty [etc.] of the lips.. to wit like a dry leech like a pill of phlegm like a pill of lac Thus [etc.]

The beauty [etc.] of the tongue to wit  
lik a banayan-leaf, like a palisa-leaf  
like a tok-tree leaf Thus [etc.]..

The beauty [etc.] of the nose to wit  
lik a slice of mango like a slice of  
Amra ka like a slice of a Moulunga-fruit...  
when ripe Thus [etc.]

The beauty [etc.] of the eyes...to wit...  
like the holes of a lute, like the holes of  
a violin like the morning-glaze Thus [etc.]

The beauty [etc.] of the ears to wit  
lik the k of Mula lik the skin of a  
musk-melon fruit lik the skin of Karellaya...  
Thus [ etc ]

The beauty [ etc.] of the head to wit  
like a po gourd lik an Elalza like  
Sinhai a wh ripe [etc.] Thus the head  
of the Dba na was dry rough fleshless  
it can be known by bones skin and veins  
it is known by flesh and blood

W 1 all cases (only case of the stomach  
he is the organ the lips — a case of these  
the bones is it he repeated is  
known by the k and m — to be  
repeated.

Now with his feet, legs and thighs dried and rough, With his belly deformed and swollen on the sides and sinking into the back, the rings of his ribs visible: the joints of the backbone easy to reckon like the rosary of Akṣa fruits the divisions of his breast-bone like the waves of the Ganges; his arms like dried snakes; his hands dangling like loose bridle-ropes; his pot-like head shaking as that of one suffering from palsy the bones of his face faded, his mouth open like that of a por his eyelids sunken Friar Dhanna walked only with the force of his spirit stopped too with the force of his spirit he was faint when he intended to speak at all times past, present and future He to wit, was like a cart of burning coals [just as in the case of Khanda-a] [unil] like fire covered with the heap of ashes he stood resplendent with glow with lustre with the splendour of the glow of lustre.

In that age at that time.. the city of Rayagiba, the sanctuary Guṇḍala-a the king Seniya. In that age at that time, the Ascetic Lord Mahavira arrived, the congregation went out Seniya also went out the story of the doctrine the congregation went

back then that king Seniya, having heard and listened to the doctrine before the Ascetic Lord Mahavira, praised and worshipped him and thus said,

Is it, indeed sir that this Friar Dhanna among these fourteen thousand friars headed by Indabhiḡ belabours himself much and to the best cleanses himself?

Indeed it is Seniya that this Friar Dhanṇa among these fourteen thousand friars headed by Inda-bhūi belabours himself much and to the best cleanses himself.

On what ground sir is it so said that this Friar Dhanna among these [etc.] belabours himself much and to the best cleanses himself?

Thus indeed Seniya, in that age at that time there was a city named Kayandī [etc.] He enjoyed pwards in the paragon of palace. Then I vom other time arrived - wand ṇ g place after another and pass ḡ from on illage to another-at the cy f Kayand park Sahasamavana, took b fitting place and abode with re t a t [et.] The ongregation went out. [th story is the same as before-until] he

entered the order [until] took his food.. as  
 ...in the hole. ( The beauty [etc.] ) of the  
 legs of Friar Dhanna...[ all the description  
 of the body ] [ until ] stood resplendent..  
 etc. It is on that ground, Seniya that this  
 Friar Dhanna among these fourteen thousand  
 friars belabours himself much and to the  
 best clothes himself

Then that king Seniya in the presence  
 of the Ascetic Lord Mahavira having heard  
 and listened to this matter glad [etc.] turned  
 about the Ascetic Lord Mahavira, right  
 to right thrice praised and worshipped him.  
 Then he approached Friar Dhanna, turned  
 about him from right to right praised and  
 worshipped him and said thus

" Blessed are you indeed Beloved of  
 Gods quite mentorious with your ends well  
 fulfilled with your tokens well fulfilled you  
 have, Beloved of Gods well won the fruit  
 of human birth and life. So saying, he  
 praised and worshipped him approached the  
 Ascetic Lord Mahavira (turned) [etc.] thrice  
 praised and worshipped him and returned to  
 the direction from which he had appeared.

Then some other time this Friar  
Dhamma at mid night had a religious vigil, —  
and had thought [4] of such a sort.

Thus indeed I by this noble [etc...] (mortification) The pondering as to the case of Khanda-m, leave-taking; climb the V I with the Elders, months fast; the period one month; [until] coming to death, the death-month he was reborn as a god in the mansion of Suvastibhaddha, — he has gone far upwards beyond the series of the Ceyja Mansions, upwards beyond Chandima [etc]

How long there sir the existence of Dhamma ordained?

His viceroy Goyama is ordained there for thirty-three Sagaravama periods.

When shall he sir go from that terrestrial world?

Goyama he will be beheaded in the land of Vahadha.

Thus does Jambu thus the matter at the first lesson preached by the Ascetic [etc] attained

The first lesson ends.

“ If sur ” [etc]. The introduction

Thus indeed Jambū In that age at that time the city of Kāyandī king Jiyasattu .. There in the city of Kāyandī there dwelt a merchant's wife named Bhadda [rich etc.] This merchant's wife Bhadda had a son named Sunakkhatta a boy perfect [until] of handsome form attended by five nurses just like Dhanna. The gifts of thirty-two each [until] enjoyed in the paragon of a palace high up.

In that age at that time the arrival Sunakkhatta went out just like Dhanna. His withdrawal just like that of Thavaccāputta [until] became a frar heedful in walking [until] guarded in continence.

Then on the very day when he shaved himself before the Ascetic Lord Mahavira [until] entered the order he took a row [same as before until].. as .. in the hole.. he took his food and abode with constraint [etc.] he moved out in the country outside studied Eleven Scriptures [etc.] abode exercising himself with mortification and restraint ..



Then that Sunakkhatta by noble...  
(mortification) [etc.].. just like Khandasā...

In that age at that time the city of  
Rājā has the sanctuary Gūṇadīpa the  
king Seniya the Master arrived. The  
congregation went out. The king also went  
out. The story of the doctrine.. the king  
went back. The congregation also went  
back. Then some other time this Suna-  
khatta in mid-night had a religious  
vision that of Khandasā. The period many  
years the question of Goyama. In the same  
way (the Vedic is) replied (until) He is  
reborn the Mānasa of Sarvathasiddha.  
He is ten e is for the period of thirty  
thousand years. (Where) will he be  
[etc.] He will be bearded in Maha-  
Vijaya

Then in the second lesson

Then all the remaining eight are to be  
learned in the way of Sunakkhatta

And in respect of the two in  
Kāyaghaṭṭha in the two Vāriyaggama  
the ninth is Hittunāpura the tenth in  
Iyagha. Of (first) one the others are

(by the name of) Bhadda. Of (first) nine the gifts of thirty-two each. Of (first) nine the withdrawal as that of Thavaccāputta. Of Vehalla, in was done by his father Vehalla's period six months of Dhanusa nine months of the rest many years. The starvation for a month, in the Mansion of Sarvathāsiddha — beautified in Mahavideha.

Thus end ten lessons.

Thus indeed Jambū by the Ascetic, Lord Mahāvira [the first-maker the path-maker self-awakened the lord of the world the light of the world the enlightener of the world the giver of security the giver of shelter the giver of the vision the supreme ruler of the noble religion having four limits the bearer of unobstructed supreme knowledge and vision the conqueror the knower the awakened the awakener, the liberated the liberator one who has crossed one who makes us cross one who has attained the seat which goes by the name of the condition of absolute — blissful unmoving formless endless undecaying, unobstructed from where there is no return —] this matter of the Third Division of the Fortunes of those

who were reborn in the Anuttara Mansions  
preached.

The Fortunes of those who were reborn  
in the Highest Mansions end. The Ninth  
Section ends.

The Fortunes of those who were reborn  
in the Highest Mansion has one Book  
of the Holy Text Three Divisions. In  
the days it will be told. Here in the  
first division there are ten lectures in the  
second division there are thirteen lectures,  
in the third division there are ten lectures.

The rest to be followed like Dhamma  
-kaba [Sutra 7]

The fortunes of those who were  
reborn in the Highest Mansions end.

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form of नमः or वंदे may be connected with मन्त्र  
your honour or some such expression used to  
address the teacher or the preceptor

आदिचरे—अमरदेव on मण्डली P 8 (a) आदौ प्रथमः  
महर्षे—आचार्यसिपायकं करोति—हर्षप्रणयकश्चैव . प्रथमोऽपि महर्षिः  
आदिचरः ।

2. 14 द्वारका Dwaraka the site of modern  
Dwarka is far away the city of Dvārakā it  
appears was formerly near गिरग or Gernār Hills.

2. 15 आशुविश्व [३ अशुविश्व P P of the  
Denominative of अशुवि] Comforting it is spelt  
also as अशुविश्व-ई. अशुविश्व (a doubtful form) which  
is generally given.

3. 15 आशुविश्व or आशुविश्व The story occurs  
in मण्डली. It has been quoted in full by P L  
Vaidya in his Ed. of निरुक्तमिहो P 97 f.

4. 1 अशुविश्व देश' इत्युत्पत्तिः सत्त्वार्थविश्वः अ  
१ सु देशमुक्तिनाम् ।—They are मन्त्रभाषी मन्त्र, जो  
शिव and वैश्विक. also ibid अ. ४ सु. ११-१२.

4. 2 अशु [विश्वः] His story See. अशु अमर १

4. 7 अमरसम्पत्तयः [आशुविश्वविश्वानि] the inter  
vening सु is simply euphonic of अमरसम्पत्तयः [अमरानो  
मन्त्र] अशु P 71, 15 अमरसम्पत्तयः=the Laws of Peace  
etc. i.e. six आशुविश्व of which the आशुविश्व is the first—  
other five are अशुविश्वो वैश्विक प्रतिश्रुत आशुविश्व  
and अशुविश्व To observe आशुविश्व properly the

worshipper should withdraw early morning, at mid-day and at evening into a quiet spot where with motionless body (standing or sitting in the *padmasana* pose) and folded hands he meditates fixly upon his soul the divinity of the *Jma*. He bows his head four times to each of the four quarters. (Baro II.) It is connected by some with 'Om' and by others with 'Om, Hra, Svaha' (Om on *svaha*)...relying upon the latter the present is translated Laws of P. ac. etc.

[illegible]

4 16 बरफबोरे=The story of बरफबोरे २०० पन्नाई  
11 1

[illegible]

observer has to increase his food and water by one dole (द्वि) till it reaches to 7 doles in 7 months. The eighth the ninth and the tenth Standards are observed for 1 whole night and days each, in which the observer has to fast alternately and to sit in different postures. The 11th should be observed for a whole night and day and ३ penance to be done the 12th is observed for one night when the observer has to practise ३ penance and has to abide in a cemetery taking a ३ posture.

4 17 द्विषणं तपोऽयम् [द्विषणं तपोऽयम्] This mortification lasts for sixteen months. In it the observer fasts for a day in the first month for two days in the second and so on for sixteen days in the 16th month. During day one has to sit in a certain bodily posture facing the sun and at night in another posture without clothes on the body. The day-posture is Utkulāsana while the night posture is Virāsana [ See ३'s com. Page. 86 ]

4 19 द्विष [द्विष] climbs up- almost all the Mss. spell like this; Barnett prefers द्विष; the stress on it in Sanskrit it seems has brought about the metathesis and the preservation of the length of the syllable द्विष. In ३'s com., I have not kept a long



§ 14 दन्तद्वय [ दन्तद्वय ] See. अन्तरीय's com.  
I 8 where the reference of दन्तद्वय is given  
but one can find the same in जोष Sutra 105  
—108

8. 5 विष्णुसमुद्रादि etc The com. reads विष्णु-  
समुद्रादि 1 d instead of अन्तरीय it seems to  
ad अन्तरीय etc 6 सुप्रसन्नसम्पत्ति-  
न ह र्त् र्य अन्तरीय Com P 89 अन्तरीय-beast-  
I 1 th th ear-cream & assembling बहुरा flower  
नन्तरीय 10 अन्तरीय विष्णुसमुद्रादि etc the son of  
A beas I m ti connects this अन्तरीय with अन्तरीय  
11 Duddhu : Tantra Text मन्तरीयसम्पत्ति-  
and say that अन्तरीय was the General of the  
army of विष्णु. (See Trans. A c, P 146-147)  
10 अन्तरीय अन्तरीयसम्पत्ति-  
नन्तरीय ] A sort of moribundation where the first  
11 he broke every th d day 16. पौर्णमासी-  
मन्तरीयसम्पत्ति 17 th f day or quarter of a  
day 18 th each each therefore lasts about  
19 th first each beginning at noon 22  
अन्तरीय [ मन्तरीयसम्पत्ति Ba etc and others अन्तरीय  
all M. मन्तरीयसम्पत्ति which is probable to be right  
13 th text & the penul meter which is  
14 d P h I ha all though kept there-  
15 मन्तरीयसम्पत्ति 26 मन्तरीयसम्पत्ति अन्तरीय P 108  
समुद्रादि नन्तरीय 17 M. समुद्रादि 18 rally found

( See. ४५ foot-note 18 P 73 ) Prof Vaidya hesitates between identifying this expression with गृहगण a large number of houses' and गृहसूत्रे a Buddhist term meaning 'Visit to houses in consecutive order without dropping any house in the middle'. Barnett offers following remarks "गृहसूत्रे" which according to Hoernle is to be corrected to गृहसूत्रे ( as in some MSS. ) a view which finds support the Pali. *सुत्त* " (Trans. Ant. D P 64 not 3 )

10 8 अमरतिर [v] = अमरतिर निरतिर वरतिर अमोघर वरतिर अनुवर्तिर । [See अमरतिर on ४४ P 80 ] अमर-  
तिर-अमरतिरः taking all the 4 participles serving  
as the adjectives of अमर. Prof. Vaidya gives 2  
Sanskrit equivalents अमरतिर and अमरतिर ( उद्य  
P 76 Vaidya ) and only अमरतिर inner working  
of the heart, thought ( निरतिरतिर P 116 Vaidya )  
The confusion between अम and अम is well known  
in case of Jam MSS. script. अमरतिर would have  
been the proper equivalent for अमरतिर- अमरतिर  
= अमरतिर or अमरतिर both of which are rather far  
fetched. Looking to the general habit of Jama  
Scriptures to repeat equivalents when even one  
word is quite enough and having वरतिर to  
back up, I have preferred the expression अमरतिर  
-अमरतिर । 19 देवाय Sec. अमरती IX 33

12. 19-24 My translation of these lines differs from the interpretation of अमरदेव for which  
 = Page 90-91 translation page 16-17

19. 2 अमरदेव [अमरदेव] in which the phlegm comes out

17-26 अमरदेव-अमरदेव gives 'अमर' of अमर P  
 1-15 अमरदेवमते where अमर अमरदेव are given  
 as equal and by अमरदेव (अमर देव P 109) of  
 गुण अमरदेव

18 9 अमरदेव अमरदेव अमर [अमरदेव अमर  
 अमर] By the destruction of the actions that cover the soul.

18 10 अमरदेव-This is the eighth principle of  
 the soul progress towards the release  
 the soul be breaks the bonds of error passion  
 and that which checks is knowledge and vision

22 2 8 Barrett translates It will be known  
 by the heart heard by the Senses, reached by  
 the heart it is known by the Senses it is not known  
 by the Senses will bring me to some end  
 of अमरदेव differs my translation follows अमरदेव  
 10 अमर देव अमर देव P 21 15 अमर देव अमर देव  
 where अमरदेव gives I mean अमर देव, my interpretation  
 is different see Translation

म. १ ( १८ ) 26, 13. कण्वः—all along in the text कण्वः इ  
 is generally interpreted as इति by समकरोष followed  
 accordingly by others. Just as in Sanskrit it was  
 generally the way of pronouncing the last letter  
 कण्व while addressing (See. मृ. chap. II verse. )  
 Similarly it may be that कण्वः may be the whole  
 expression. The instance of the use of इ-इति is  
 found on मृ. P 75 1 2 अकरोष इ वा etc. where  
 the protagonists of इ-इति may try to interpret it  
 as such. Hem. does not note इ-इति. It is peculiar  
 that in the sentence resumed after कण्वः, कण्वः as  
 a term of address is repeated.

27 8. मने is to be taken as equivalent to  
 मन्त्र to represent the present, 24. राक्षसैरपि [राक्षस  
 वैराग्यम्] may be वैरागि from वैराग्य by metathesis.

28, 1 कण्वः—Barnett offers following remarks

The mention of कण्वः in our text is interesting  
 By this name is evidently meant the southern  
 city of मद्रास where the Pandiyas dynasty was  
 ruling in the 6th century B C and probably  
 earlier. The Pandiyans however were not Pan-  
 davs and the Jain identification of the two  
 dynasties is probably based on popular etymology.  
 A like attempt to connect the two families  
 occurs in the Tamil chronicle given in Taylor's  
 'Oriental Historical Misc. Vol 1, P 198 et. seq.,  
 which states that Madura in the time of the

wars of Mahabharata was ruled by Babhruvahana  
 the son of Arjuna by the daughter of the  
 Pandyan king of Madura. The Mahabharata  
 on the other hand makes Babhruvahana the  
 son of Arjuna by Chitrangada, daughter of  
 Chitraahana the king of Magadha. It may  
 also be noted that the old Tamil poets called  
 the Pandyan kings *Periya* and *Cheriyar* (Tamil  
 Vol. V Ag. P. 139). This city is also mention-  
 ed *Madura* according to Jaina Tradition  
 the capital of the Pandavas—a city on the sea-  
 shore the south populated by Pandavas after  
 they were expelled by Krishna Vasudeva. 3  
*Madura* = Yada prince at whose hands Krishna

The name of a country कण्डुपते [ कण्डुप ] the name of a city in the country of वीर where Kanhā will be born as the 12th वर्ष by the name of कण्ड.

29. 12-13. कण्डावृत्त etc. shows that the Jaina Monks can return to their normal household life if they found the discipline of Ascetic-life hard. Buddhism also allowed this. 23. वे कर्तव्ये while translating I have included the expression within the inverted commas while Barnett has left it out as a directory expression

32. -4. खेर The expression is spelt in a variety of ways-खेर-खोखेर meaning 'to waste away' कण्डवेर connects it with कण्ड see कण्डवे II ] leaf 127 खेरकण्डावृत्त... खेरकण्डे कण्डावृत्तवेति खेरकण्ड-उपलब्ध खेरकण्डे कण्ड कण्ड कण्ड वेति: कण्डो वा कण्डो वा कण्ड । Hem. VIII 4 268 कण्डवेर किं । I would like to connect it with कण्ड

34. 13. कण्ड कण्डावृत्त कण्डवे-कण्डावृत्त कण्डावृत्ति the other name for कण्डावृत्ति the fifth scripture of the Jain Canon. The story of the householder गण्डवत् see कण्डावृत्त XVI. 5

36. 1. कण्डावृत्त [ कण्डावृत्त ] both have the same meaning basket.

37. 10. कण्डावृत्त etc. See, कण्डवेर. Com.

(P 99) connects it with हृ or हृ with ल See  
Pischel. Grammatik § 232

14 ॥ 11. The whole row briefly means  
thus that h upto this time of course observed  
सुष्ठु or minor vowels which a pious man has  
to observe now he takes to सुष्ठु which are  
observed by those who take to ascetic life.  
Mark thus the change from हृ to हृ and एवालोके  
देवराजस्य etc. See हृत्पञ्च VII. 15

42 3 कस्य वसि [ कस्य वसि ] See. वस्य VII.  
But Standard that is observed with certain  
option Here the option of वसि is in the last  
line of the verse he takes.

44 14. कस्य वसि [ वसि + एवालोके ] some of  
कस्य वसि [ वसि + एवालोके ] some there is i. e. some one.

45 6. कस्य वसि According to कस्य वसि  
वसि [ वसि = to be tired—past participle ] not weary  
It is not of 11 वसि कस्य वसि एवालोके वसि  
Harmat outen A snake gliding into its hole  
does not shake its flanks graze the sides of the  
hole and the inner eating food does not  
all the way any feeling of relish or  
hunger but wall in utter indifference.  
In the end we may compare the rule  
1 1 11 k t If the food from one side  
1 1 11 that h h in order to enjoy its  
eat (Avar I V 6 2 ) But the vague words

of our text विचरिषु पञ्चमसूत्रं अणान् हन्यात् आहरे, suggest also the idea expanded in वेदव्यास's विनयविधि (ver 208 of the Colombo edition.) पञ्चमसूत्रं अणान् हन्यात् विचरिषु वेदव्यासस्यो जीरो विनयविधिः । The stout (Buddha when for the first time he had to eat scraps of food given as alms, like a snake-charmer) restrained the snake of his bowels from issuing from its hole in his body by the spell of contemplation — i. e. by force of will and thought he kept his gurgles from rattling at the unsavory meal.

50 12. वन्याकरोति—See the footnote 101 Text P 50 also the comm वन्याकरोति P 100-101

51 9. बह्व बह्वक्त्रे—For बह्वक्त्र see वन्याटी XII 15 बह्वक्त्र He was the king of Kosambi and son of वन्याटी by विचरिषु, the daughter of वेदव्यास the king of Veda.

52 18 II. These two memorial verses are peculiar in their metrical form. The first verse has three feet of वर्य and the last one of वर्य, the second verse has three feet of वर्य and the fourth of वर्य. It may be noted how corrupted they are. For metrical looseness, e. g. P 51 1-2 P 53, 7-9 etc.

53. 4. The whole of this Division is taken up to describe various kinds of penances. They



{P 99} connects it with  $\text{प्र}$  or  $\text{प्र}$  with  $\text{प्र}$ . See  
Pischel Grammatik I 238

14. If The whole row briefly means  
that he upto this time of course observed  
व्रतं or m vows which a pious man has  
to observe now he takes to व्रत which are  
observed by those who take to ascetic life.  
M k is the change from व्रत to व्रत and व्रतार्थी  
to मेधुपवनकाल्य etc. See उत्तर-सूत्र VII, 15

42. 3 कण पविर् ( कणार्थ प्रविर् ) See, कणार्थ VTL  
 1. Standard that is observed with certain  
 opt Here the opt on or विषय is up the best  
 1. 1 of the von he takes

44 14. अपेक्षक [अभि + एङिङ्] some of  
अपेक्षक [अभि+एङिङ्] some of the as I. e. some one

45 6 अर्थविशयोक्त According to कर्णार्थे नमस्ते-  
 मन्त्र (हमः) I'm tired—past participle] not weary  
 11 विनयितुं कर्णपूर्णे लक्ष्मिं कर्णार्थे  
 I t duties A m ke gliding into its hole  
 does not I flank graze the sides of the  
 and the true eating food does not  
 any feeling of relish or  
 it utter indifference.  
 I may compare the rule  
 the food from one side  
 and to enjoy it  
 (A ar l v e ) But the vague words

of our text विवर्धित वज्रवर्णं संपन्नं समारं भद्रं  
 suggest also the idea expanded in वेवेधर's विवर्धित  
 (ver 208 of the Colombo edition.) वज्रवर्णसम्पन्नं  
 विवर्धितं देवविजयो वीरो विवर्धितः । The stout  
 (Buddha, when for the first time he had to eat  
 scraps of food given as alms like a snake-  
 harmer) restrained the snake of his bowels  
 from issuing from its hole in his body by  
 the spell of contemplation —i. e. by force of  
 will and thought he kept his gorge from rising  
 at the unwholesome meal.

50 12. वज्रवर्णं—See the footnote 101 Text  
 P 50- also the comm वज्रवर्ण P 100-101

51. 2. वज्र उदयने—For उदयन see पञ्चद XIII  
 6 उदयन He was the king of Kosambi and son  
 of कण्वीर by शिवरी, the daughter of शेरु the king  
 of Vesālī.

51. 18 ff. These two memorial verses are  
 peculiar in their metrical form. The first verse  
 has three feet of वज्र and the last one of वज्र  
 the second verse has three feet of वज्र and the  
 fourth of वज्र. It may be noted how corrupted  
 they are For metrical looseness, e. g. P 6 1-3  
 P 53. 7-9 etc.

53. 4. The whole of this Division is taken  
 up to describe various kinds of penance. They

P 89) connects it with हृ or ह्र with ह. See Puchel Grammatik § 232

14. 9 ff The whole row briefly means that h upto this time of course observed मृषा or मृषा or which a pious man has to observe now he takes to मृषा which are observed by those who take to ascetic life. Mark the change from हृ to ह्र and ह्र to ह. मृषा, मृषा etc. See. वाचस्पति VII. 15

42. 3 वाचस्पति [ वाचस्पति शक्ति ] See. वाचस्पति VII.

Standard that is observed with certain opinion. Here the opinion or शक्ति is to the last line of the row he takes.

44. 14 वाचस्पति [ वाचस्पति + वाचस्पति ] some d. वाचस्पति [ वाचस्पति + वाचस्पति ] some there is L. e. some one.

45. 6 वाचस्पतिशक्ति According to वाचस्पति वाचस्पति-शक्ति. In the first-hand manuscript 1. or वाचस्पति

of our text विचरित वनमयूरी अष्टमं तद्वत्तं जगत्तं  
 suggest also the idea expanded in मेघधर's विचरित  
 (ver 208 of the Colombo edition.) वनमयूरीकर्मणि  
 कृतवन्ति विचरित देवमित्रतो वीरो विचरन्ति । The stout  
 (Buddha when for the first time he had to eat  
 scraps of food given as alms, like a snake-  
 charmer) restrained the snake of his bowels  
 from issuing from its hole in his body by  
 the spell of contemplation —i. e. by force of  
 will and thought he kept his gorge from rising  
 at the unsavoury morsel.

50. 12. वनमयूरी—See the footnote 101 Text-  
 P 50 also the comm अन्तरे P 100-101

51. 9. वरु वराह—For वराह see अष्टाद्वे XIII  
 6 वराह He was the king of Kosambi and son  
 of कन्दोष by शिवरी, the daughter of वेश, the king  
 of Vesali.

51. 18. ¶ These two memorial verses are  
 peculiar in their metrical form. The first verse  
 has three feet of अर्ध and the last one of अनुपम  
 the second verse has three feet of अनुपम and the  
 fourth of अर्ध. It may be noted how corrupted  
 they are For metrical looseness, e. g. P 6 1-2  
 P 53, 7-9 etc.

53. 4. The whole of this Division is taken  
 up to describe various kinds of penances. They

(P 89) connects it with हृ or हृ with वृ. See Pischel Grammatik § 232

14 9 II The whole row briefly means this that he upto this time of course observed सुपुत्र or no rows which a pious man has to observe now he takes to सुपुत्र which are observed by those who take to ascetic life. Mark the change from हृ to वृ and वृपुत्रोत्तमः । वेदवपुत्रवपुत्रः । See वृपुत्र-सूत्र VII 15

42. 3 वाक् वरिष [ वरिष वरिष ] See. वरिष VII.

5 to 9. Standard that is observed with certain option. Here the option of वरिष is in the last line of the row he takes

44 14 वरिषवृष [ वरि + वृष ] some, cf. वरिषवृष [ वरि + वृष ] some there is L. C. some one.

45 6 वरिषवृषवृष According to वरिषवृष वरिष वरिष [ वरिष be tired—past participle ] not weary

li-contm) 11 वरिषवृष वरिषवृष वरिषवृष

Barnett notes A snake gliding into a hole does not let its flanks graze the sides of the hole and the inner eating food does not allow it to cause any feeling of relief or the snake itself wallows in utter indifference. The b con and w may compare the rule of the monks to roll the food from one side to the other he in order to enjoy its taste (Avar I V c 2 ) But the vague words

of our text विवर्धितं वन्यमसूतं जप्यायं तस्यायं बाधते, suggest also the idea expanded in वेदव्यास's विवर्धित (ver 208 of the Colombo edition.) वन्यमसूतमसूतं कृतवन् विवर्धितं वेदव्यासो जीरा विवर्धितः । The stout (Buddha, when for the first time he had to eat scraps of food given as alms, like a snake-charmer) restrained the snake of his bowels from issuing from its hole in his body by the spell of contemplation —i. e., by force of will and thought he kept his gorge from rising at the unsavoury mess.

50 12. वन्यमसूतं—See the footnote 101 Text P 50- also the comm वन्यमसूत P 100-101

51 9. बह्वं वराहमे—For वराह see मन्त्र XIII 6 वराह He was the king of Kosambi and son of कन्यादेव by मिथिल, the daughter of वैश्व the king of Vesali

52 18 ff These two memorial verses are peculiar in their metrical form. The first verse has three feet of अक्षर and the last one of अनुक्षर the second verse has three feet of अनुक्षर and the fourth of अक्षर. It may be noted how corrupted they are For metrical looseness, e. g. P 5 1-2 P 53. 7-9 etc.

53 4. The whole of this Division is taken up to describe various kinds of penances. That

have been pegged on the personalities of the ten  
wives of Seniya. The penances described are:—

- (1) एकवक्त्रो observed by रात्री
- (2) एकवक्त्रो observed by दुपारी.
- (3) सुप्तो दीर्घनिद्रादिभिर observed by मध्यरात्री
- (4) मद्यस्व दीर्घनिद्रादिभिर observed by रात्रौ
- (5) एकवक्त्रो 10 एकवक्त्रो observed by दुपारी
- (6) सुप्तो मन्त्रयोग्य observed by मध्यरात्रौ
- (7) मद्यस्व मन्त्रयोग्य observed by रात्रौ
- (8) मद्यस्वदिभिर observed by रात्रौ
- (9) दुपारी observed by विहंगमदिभिर
- (10) मद्यस्वदिभिर observed by मध्यरात्रौ

All these penances have been counted as  
आय २४ for their description see एकवक्त्रो  
[ h ( jar : F planation published मद्यस्वदिभिर  
मद्यस्व ] ह ( jar : F planation published मद्यस्वदिभिर  
मद्यस्व [ h ( jar : F planation published मद्यस्वदिभिर ] P 47  
onward

53 23 एकवक्त्रो [ एकवक्त्रो ] The fast-days of  
[ h ( jar : F planation published मद्यस्वदिभिर  
मद्यस्व ] ह ( jar : F planation published मद्यस्वदिभिर  
मद्यस्व [ h ( jar : F planation published मद्यस्वदिभिर ] P 47  
onward

The fast-days of  
regular form of a  
necklace which is  
with 2 मद्यस्वदिभिर after some  
comes broader as it  
in jewel pendant in the  
heart of the penances later )

I shall give below how the arrangement should be made according to *वसुदेव*'s commentary ( P 101.) Otherwise to fit in the time calculation as given in the text the following arrangement is suggested by Prof Barnett. Two meals = 1 fast day—thus *वस* = 2 fasts *वृ* = 3 fasts *चोदीस* = 17 fasts. Arranging accordingly we will have the mathematical series. 2 3 4  $8 \times 3$  2, 3 4 5 6 , 8 9 10 11 12 13 14 15 16 17  $34 \times 3$  17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2  $9 \times 3$  4 3 2 Thus in all there will be in one series 1 year 3 months and 22 days and nights i. e.  $360+90+22=472$  days in all. The year and the month are lunar thus having 360 and 30 days respectively. Thus one series is of 1 year 3 months and 22 days similar three more series the observer has to go through with changes in food on fast-breaking days (*वसव*). These changes have been expressed in the *उद्वपन*—In the first series, on the *वसव* the observer can indulge in all sorts of desire in the second series on *वसव* days he can take all sorts of food except *शिर* food in the third series he has to take meals without the smearing of *शिर* foods, and in the fourth series he has to satisfy himself with *Ayambila* gruel.

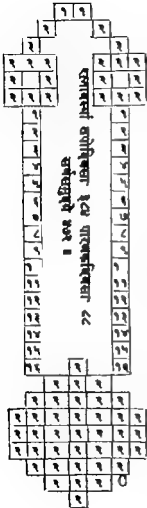


Thus in all in four series there will be 5 years 2 months and 28 days.

Now coming to *अनन्तर*'s arrangement, he says: एव चतुर्विंशेनोपवासिन एव ग्रन्थस्यापि विधिः । etc. (P 101). Thus in giving up four meals there will be the full fast of only one day as on the first day only one meal is abandoned and on the last day also the same. Hence as on these two days there is not the full fast of two meals they are not to be considered in calculation; hence एवम = 1 fast-day एव = 2 fast-days चतुर्विंश = 16 fast days and so forth runs his arrangement. The chart according to *अनन्तर* if we follow up the instruction as given in the commentary will be as on P 113 Notes.

A and B in the chart are *सहस्रिका*s while C is a big jewel-pendant. It should be observed that Barnett's arrangement does not take into consideration the *व्रत* days which ought to be considered, whereas *अनन्तर*' arrangement takes the *व्रत*-days into consideration. Therefore *अनन्तर*' arrangement seems to be proper and more in keeping than Barnett's given in the beginning.

55 5 *विश्वरा* (*विश्वरा*) having abandoned the *शिव*-foods. *शिव*-any eatable that suffers a change such as milk curd etc. Jains believe that these things contain microscopic living orga-



nama and hence to use them as food will entail killing etc. ३३ XVII 15 इन्द्रादी-विद्यमाने B आहार्ये अग्निहोत्रे । आर्ये च लोचन्ये पञ्चसम्यक् सिद्धिः । Barnett: विद्य-Sanskrit सिद्धि, comprehends (1) the पञ्चविद्य-namely honey milk butter and strong drink, and (2) milk, curds ghee, sesame-oil treacle and confectionary "9 अक्षरं [अक्षरं] not smeared even with विद्य-foods. This is Barnett's interpretation which is adopted in the translation. More plausible and correct may be the meaning "A sort of eatable which does not smear the vessel in which it is put e. g. grams etc." See. अक्षर VIII 1

11 अर्धविक [अर्धविक] अर्धविक Com. मनु P 107

'अर्धविक' इति ह्यर्थोऽयम् । It means dry food such as rice pulse moistened or boiled in water without adding to it ghee or such substances.' Jala writers derive it from अर्धविक [ See. अर्धविक and Artha-magadhi Dictionary-Ratanachandraji ] but it is made-up unintelligible Sanskrit equivalent Barnett suggests अर्धविक with व् as the consonant.

35 । पुनरावृत्तविक-अर्धविक on अर्धविक II. 1. म्

94 पुनरावृत्तविक एव मायः अर्धविक अर्धविक एव विकल्पविक  
पुनर्वा तदर्थं वा अर्धविक अर्धविक अर्धविक अर्धविक अर्धविक  
पुनरावृत्तविक अर्धविक अर्धविक पुनरावृत्तविक अर्धविक  
अर्धविक । 1. 2. 3. ( ) ) अर्धविक-अर्धविक [ ५ ] 1-2  
अर्धविक अर्धविक अर्धविक अर्धविक अर्धविक

series resembling the going forward of a lion who goes forward envisaging at every further step, again his previous step. असक्रेव's instructions in the commentary to arrange the mathematical series of this penance are as under— $\text{वसव} = 1$  full fast-day (See Notes on  $\text{रत्नवल्ली}$ )  $\text{उप} = 2$  full fast days. Considering thus we have to arrange the series First arrange from 1 to 9 in regular order on one side then arrange from 9 to 1 in regular descending order [1-9 Series on one side=45 days 9-1 series on the other 45 days] Then insert after 8 in 1-9 after each number thereof each number of another series 1-8 [1-8 series =36 days] Then insert in the same way each number of the other descending series of 7-1 series after each number of the series 9-1 [Thus 7-1 series=33 days]. Thus the series will be 1 2 1 3 2 4 3 5 4 6 5 7 6 8 " 9 8 } [9 7 8 6 7 5 6 4 5 3 4 2 3 1 2 1=154 days + 33  $\text{वसव}$  days = 187 days = all.

Barnett in his calculation does not consider the  $\text{वसव}$  days. He counts only fasting-days calculating  $\text{वसव} = 2$  full fast-days as he did in the calculation of the penance-days in  $\text{रत्नवल्ली}$  and arranges the series 2 3 2 4 3 5 4 6 5 7 6 8 7 9 8 10 9 10 8 9 7 8 6 7 5

6 + 6 3 4 2 3 2 = 187 days thus fulfilling 6 months and 7 days as mentioned in the text. रण्यस्य calculation is also without the reckoning of पल्लव days.

58 9 मण्डप रीद्विपदीयि [ मण्डपिनिचरीदि ] only difference from मण्डप रीद्विपदीयि is that it should be carried up to 34 meals instead of 20 meals the use of the latter See ब्रह्मदेव's Com. P 103 Barnett calculation obviously as in the case of मण्डप रीद्विपदीयि though he has not specially noted upon this.

58 14-59 26 कृष्ण's penance कर्त्तव्य to रत्नरत्न-मन्त्र has nothing to say upon this pen. The text itself explains it clearly कर्त्तव्य 'Seven-sevens' 14 for seven weeks. In the first week the observer every day takes one dol of food and water in the second week every day two...and so forth. Thus in Seven-sevens the number of dolcs will be 7 14, 21 28 35 42 49 = 196 'एते कर्त्तव्ये विष्णवे' and seven weeks = 49 day

In eight-eights 8 groups are to be taken each group to be of 8 days. Thus the dolcs, 8 16 24 32 40 48 56 64 = 288 dolcs 8 groups one group consisting 8 days = 64 days



6 4 6 3 4 2 3 2 = 187 days thus fulfilling  
6 months and 7 days as mentioned in the text.  
एकदशति calculation is also without the reckoning  
of वरुण days.

58 ॥ मङ्गलम वीरभक्तिसिद्धि [ मङ्गलविष्णुसिद्धि ] only diff rence from मङ्गलम वीरभक्तिसिद्धि is that it should be carried up to 34 moals instead of 20 moals in the case of the latter See ब्रह्मदेव's Com. P 103 Barnett's calculation obviously as in the case of मङ्गलम वीरभक्तिसिद्धि ; though he has not specially noted upon this.

58 14-59 26. शुभ्रशुभ्र's penance सप्तसप्तविंश to  
सप्तसप्तविंश-जपशुभ्र has nothing to say upon this  
penance The text itself explains it clearly  
सप्तसप्तविंश Seven-seventies' lasts for seven weeks.  
In the first week the observer every day takes  
on dole of food and water in the second week  
every day two and so forth. Thus in Seven-  
seventies the number of doles will be 7, 14, 21,  
28, 35, 42, 49 = 196 'एते सप्तसप्तविंश' and  
seven weeks = 49 day

1 eight—eights 8 groups are to be taken  
each group to be of 8 days. Thus the doles, 8  
16 24 32 40 48 56 64 = 288 doles; 8 groups  
one group containing 8 days = 64 days.

वसुधैव कुटुम्बकम् and वसुधैव कुटुम्बकम् to be calculated similarly

60 4 वसुधैव कुटुम्बकम् [वसुधैव कुटुम्बकम्] The chart of this penance will be found in अमरदेव's commentary. Here Barnett follows अमरदेव in the full fast-day calculation considering वसुधैव = 1 full fast day. Barnett remarks "If we leave out of account the days on which the fast is broken by a meal and reckon only the days when both meals are neglected (उपवास) so that a fast until the fourth meal counts only as one उपवास." Then he proceeds to give the chart of the scheme of this penance which is the same as that of अमरदेव's. In order to explain properly the scheme of this penance अमरदेव gives the लघुवर्णमाला in Prakrit the Sanskrit rendering of which will be—एषादिदेवति लघुवर्णमाला यथा ह्युपदिष्टमिति । वसुधैव कुटुम्बकम् लघुवर्णमाला यथादिष्टमिति । यथादिष्टमिति । यथादिष्टमिति । यथादिष्टमिति । यथादिष्टमिति । i.e. one has to arrange in order 1 2 3 4, 5 then in the second line 3 which is the middle number will from the first number of the 2nd line i.e. 3 4 5 1 2 and so on until 5 lines. Now each line will have the number from 1-5 of course in changed arrangements one line therefore will give us 15 fast days  $\times$  5 lines = 75 fast-days + 25 वसुधैव days = 100 days in one series. Barnett does not actually make the mention of वसुधैव days he says "The actual length



of time passed in each series of this penance is 3 times 2+3+4+5+6 days or 100 days i.e. 3 months and 10 days. अपराध's explanation is much better For the chart see Comm. of अपराध P 104.

There will be such four series in this period and the fast-breaking days in the respective series will be observed exactly as those in case of रमणवती — ० ( 1 ) कल्याणपुरा ( 1st series ) (2) सिद्धपुरा ( 2nd series ) (3) लखनपुरा ( 3rd series ) (4) कल्याणपुरा (4th series)

In all the days of four series will be 1 year  
1 month d 10 days-100 days.

60 26. मङ्गले जन्मनाम् [ मङ्गलस्तोत्रे जन्म ] This  
penance only the large form of सप्तसंज्ञामुक्ता.  
4. ch ) it r पञ्चम वृत्तम् full fast-day 2  
full fast-day and so on instead of the series  
1- the last o shall have here the series  
f m l 1 2 3 4 5 6 7 and every  
c i to be bar from the middle number  
with y ou line till all there must be  
read l e record l will be begun  
for + which the middle number of th first  
l h l ll be 4 5 6 7 1 2 &  
सप्तसंज्ञा १ अक्षरवर्ण नद र्द संस्कृत वि ब्र-  
ह्मादिपञ्चांग ज्योतिष्शास्त्रे मन्थ ॥ अनुष्ठान केवल मन्त्रा स्वरविधि चर्चादि

प्राक्पूर्वोभयम् ॥ Each line will have in varied arrangements number 1-7x7 lines=196 days+49 परवत् days=245 days or 8 months and five days, such four series=2 years 8 months 20 days. परवत् days in four series as in those of एकपक्षे.

61 24. योत्तरपक्षि [ योत्तरपक्षि वषात् ] The

penance is of course of the group  
हृत्वा and यत्नम् सम्प्रसार्य. Here full  
fast-days are to be counted as in  
सर्वतोभ्य पणनस e.g. इष्टवत् i.e.

5	6	7	8	9	योत्तरपक्षि
7	8	9	5	6	
9	5	6	7	8	
6	7	8	9	5	
8	9	5	6	7	

fasts until the twelfth meal-full  
5 fast-days and so on. Thus there will be in  
the first line the regular numbers 5 6, 7 8 9  
the second line is to be made by taking the  
middle number 7 of the previous i. e. the first  
line and proceed in a regular order i. e. 7 8  
9 5 6 and so on until 5 lines ईशदिव्याष्टु स्वपक्षि  
मन्त्रं तु यद्वि अमुपदि । संस्तुत्तं यम्य स्वपक्षि यद्विद्वि म्प्रोत्तर  
हृत्वा ॥ is the Sanskrit rendering of ईशदिव्याष्टु given by  
यम्यदेव in his commentary In the first line  
5-9=35 daysx5 lines=175 days fast days+25 परवत्  
days 200 days i. e. 6 months 20 days in one  
series So four series will have 2 years 2 months  
and 20 days. The परवत् days in four series are to  
be like those in the four series in एकपक्षे penance

After the commentary on योत्तरपक्षि, यम्यदेव

gives the treatment of वृत्त and मनुष्यवृत्त and वृत्तवृत्त together in other वृत्तवृत्त which may be noted.

62. 12. वृत्तवृत्तवृत्त [वृत्तवृत्त वृत्तवृत्त]. This penance is observed by विद्वत्पण्डित. Here it may be noted : the outset that वृत्त=1 full fast-day, and so on. Thus there will be the series from 1 to 16, every number in this series after 1 i.e. 2 regularly intercepted by वृत्त i.e. 1 full fast-day thus the series will be [1+2+1+1+3+1+1+16+1] (again the descending series from 15-1 intercepted by वृत्त i.e. 1) [15+1+14+3+1+2+1]. Thus 1-16 series=136 15-1 series=120 days 15+13=28 वृत्त-days 59 वृत्त-days. In all there will be 136+120+28+59=343 i.e. 11 months and 13 days. The Scriptur calculation is given as 11 months and 15 days which can not be accounted if वृत्तवृत्त himself says 'वृत्त वृत्तवृत्त'. See वृत्तवृत्त (om P 106. This penance also has four series वृत्तवृत्त day observance & the same as in वृत्तवृत्त. Of all the four series according to the calculation in the period of penance will be 3 & 9 the 22 days 1 8 days 1 the the period the text is 3 years 10 months.

63. 4. 5. वृत्तवृत्तवृत्त [वृत्तवृत्तवृत्तवृत्त] The expression वृत्तवृत्त explained before (see Notes 55 11)

वर्षा therefore forms the austerity in which a person takes rice pulse etc moistened or boiled in water only once a day without adding ghee etc. to it. The penance वर्षाव्रत is one in which वर्षा increases in a regular series of 1-100 intercepted all along by व्रत= a full fast-day. Therefore the mathematical series will  $1+1+2+1+3+1 \dots 100+1=5150$  days [1-100 वर्षा days series=5050+100 व्रत-days] i.e. 14 years 3 months 20 days.

64. 3 4. This उपनिषद् is to show the periods of nuns of वसती ब्रह्मचर्ये महादेवकन्या [ in all ten queens of Seniya who became nuns ] 8 years of वसती 9 of ब्रह्मचर्ये 17 of महादेवकन्या

65 अनुत्तरविराजमान-Following Barnett I have translated "The Fortunes of those who were reborn in the Highest Mansions" For अनुत्तरविराजमान=Highest Mansions see Appendix III शेषवर्णन=शेषवर्णन one who has undergone उपवास [अपवर्णन-उपवास] i. e. who is reborn. उपवास is in the case of वर्षाव्रत or व्रत and means reincarnation without any initial process of birth and childhood' [See उपवास]

II 85 4 52 અગત્યના પુસ્તકો ૫૧૫ શૌચાલિપત્રોના  
પુસ્તકોના વર્ણનો (૧૫૧) For વચ્ચો [See No-  
tes P 87]

67 3-5. चरित्रमोक्षमार्गः [ भाग ] उपरान्ते ।—See Appendix III for the full explanation. ॥ परिनिर्वाण-  
वर्णन [परिनिर्वाणवर्णन] परिनिर्वाण तत्र नन्दोपास्य करिष्यन्ते तदपि  
परिनिर्वाणोद उदेव प्रत्यक्तः हेतुर्नैव परिनिर्वाणवर्णनः अस्ति । अमर-  
देश on मन्वन्ती II 1 leaf 129 (a) अमरान्—[ अमरान् ]  
an act of stopping all the activities of the body—  
this cessation was with a view to the extinction  
of the body, therefore the monks who were with  
आदि took his bowl and robes [नन्दोपास्य (नन्दोपास्य)]  
५ अमरान् [ अमरान् ] An ascetic's implements  
such as alms-bowl soft-brush etc.

68 1 क्षणोपमा [क्षणोपमम्] A measure of time  
 ag t the gods and hell-beings which is equal  
 t t क्षणोपमो पणोपमा Barnett A क्षणोपमा period  
 1 100 000 000 000 000 times as long as a क्षि-  
 णोपमा— acc d g to some the time necessary  
 t e p y t th rate of an hour vary con-  
 siderably w th t 100 yojanas in every dimension  
 so densely packed w th hairs that a river could  
 flow in them w tho t any water sinking bet  
 w th n. According to others ( e. g. एतद्वैश्व-  
 क्शुब्धोपमा १ ) पणोपमम् the time needed to  
 empty an o yojana every dimension

and full of chopped hairs at the rate of one fragment per century 3 व्यञ्जनचार्ण [ ३ ]-व्यञ्जनचार्ण भक्ष्यचार्ण द्रव्यचार्ण अमवदेव on मज्झिमी II. 1 leaf 129 (a) व्यञ्जनचार्ण'ति अनुसुब्बज्ज'द्विचिचिर्भवेत्त 'अमवचार्ण'ति वेवमवचि-  
भक्ष्य मूलाकर्माणां मज्झिमीनां विर्भवेत्त द्रव्यचार्ण'ति अनुसुब्बज्ज'द्वि-  
चिचिर्भवेत्त ।

72. 5 कण्ठी A Kshtriya Prince the son-in-law of Mahavira who received initiation into the Order from him and afterwards founded a sect See मज्झिमी IX 33 7 चक्रचक्रुत् [चक्रचक्रुत्] See वाच 5 He was the son of a rich merchant's wife named चक्रचक्रुत् He took initiation in the Order from अग्निदेवि कण्ठ वासुदेव was the king who performed his withdrawal ceremony 19 संन्य and अनुसुब्बज्ज'द्विचिचिर्भवेत्त see अमवदेव Com. P 107 read तं वि च द्रव्यचार्णमिदं वो वेव नं अनुसुब्बज्ज'द्विचिचिर्भवेत्त । 20 कण्ठचक्रचक्रुत्-  
द्विचिचिचिर्भवेत्त see अमवदेव Com. P 107

75 8 कण्ठी=Guj कण्ठ 8 चक्रचक्रुत्=चक्रचक्रुत् Guj चक्रचक्रुत् 13 चक्रचक्रुत्=A pod of kala Barnett's Ma. has a Guj gloss कण्ठो=कण्ठि my Ma. D कण्ठ चक्रचक्रुत्तेव तेवनी कण्ठी संचक्रिचक्रुत् संचक्रिचक्रुत् Guj. चक्रचक्रुत् सुगु=सुगु Guj. मग मगु=मगु: Guj Gloss of D [ कण्ठनी कण्ठी ]

75 1 वेव=feet 2 Instead of वेवचक्रुत् read चक्र-  
चक्रुत् see अमवदेव Com. P 109 द्विचिचिचिर्भवेत्त cf. l. 5 of  
this page अमवदेव comments पद्विचिचिर्भवेत्त he suggests  
also द्विचिचक्रुत्=ति as an alternative my D Ma.

gloos Guj डेहि. I would like to take डेहिगुज=A pos-  
-होन Guj. डेह with बाब as एकरें डे. जोर=जो- a joint.  
बारी=बड़िया a kind of a bird डे दिह=दे, डेहि Guj  
दीहरी मजबूतकपडो=D Gloos Guj. निम्न डेह्यापु बड़िया डे  
बारीय ॥ बड़योमक=Barnett. a wooden bowl and  
बड़योम डेहो I have followed in translation.

17 कुरुक्षेत्र [ व of अवलोक-कुरुक्षेत्र ] Gōj. कुरुक्षेत्र  
 originally with पर्व 18 कुरुक्षेत्र [ कुरुक्षेत्र  
 (कुरुक्षेत्र) के वी अवलोक ] See, अवलोक- Barnett A row  
 of roundels, Barnett P 49 note 8 कुरुक्षेत्र "See Leu-  
 man note 1 ] in literature at 1 events it  
 mean roundels like mirrors. Thus in  
 the story of Abhaydeva glosses it as "mirror  
 shaped ng as such as in cultraces (कुलत्र). In the  
 Kadamban (P 16 of Parab's edition) कुरुक्षेत्र seems  
 from the context to signify round patches (of  
 affricate dā b ā) and from this may be derived  
 the mea- ku (कुरुक्षेत्र-कुलत्र) found in the Sanskrit  
 1 कुरुक्षेत्र=Barnett a row of platters, अवलोक  
 पर्व कुरुक्षेत्र 1 कुलत्र=Barnett comments "कुलत्र said  
 by अवलोक 1 the posts in which are fixed the bo-  
 l of the -p- gl-ased वाली कुलत्रो वाली small  
 cloth set for the red attire. See अवलोक.

76 2 कनकवर्णी=Dea अमरदेव whom I have  
in red translation my D (loss G) कनक=सु-  
Bar et al ik opening of rootules कनकवर्णी=D





# Appendix II

## [ वर्गकादिविस्तारः । ]

\ B The texts of Jain Canon are so full of repetitions that when the descriptions are mutatis mutandis with the passages from other scriptural texts they are noted in the text properly [ब्रह्मजो], [याव] or [0] etc. Many a time these passages are not materially essential to the nature of the text proper hence I would satisfy myself by giving the references. Wherever the passages deleted are materially necessary to understand the text I shall give them below full.

1 1 श्लोक § 1 The description of the city

§ 2 The description of Purnabhadra da sanctuary

§ 3 The description of the forest-  
-grove

§ 4 -} 10 The description of ब्रह्मजो  
पञ्च ब्रह्मजो ।

1 3 ब्रह्मजो विष्णो [याव] पञ्चब्रह्म ।—याव भवति ।

1 4 नमः न कथाय ब्रह्मजो पञ्चब्रह्म विष्णो ब्रह्मजो विष्णो ।  
कथाय ब्रह्मजो । पञ्चब्रह्म विष्णो पाञ्चब्रह्म कथाय विष्णो पञ्चब्रह्म ।

कमो L. c. कमपण्ड its description को § 56-59

4. 2. कम्य सोच ।

1 5 कम्यको [जाय] पञ्चपण्ड । एवं कथासी । details as in पाठ कम्य १ leaf 4 (a); it has पञ्चपण्डको एवं कथासी । 50 also पाठ § ५

1 6-7 सुमनेन वरिचरेण [जाय] संघरेण ।-details see later पण्ड ५ P 84. पाठ कम्य १ leaf 5 (a) still greater details को § 16 3 20

2, 18. पण्डविषय [४] पण्डविषय वरिचविषय वरिचविषय पण्डविषय ।

2 20 रेकण पण्ड पण्डको वरिच उवाच होच [पण्डको] details पाठ सुकण्ड १ कम्य १ leaves 158 159 (b) the descriptions of both the mountain and the garden.

3 21 सुमण्ण पाठ कम्यको वरिच सोच [ ] etc. The description सोच etc. को § १ as to कम्यको वरिच पण्डको वरिचको see § 2 § 3 § 5 respectively

3 1 मण्ड पण्डको-for the full description see को § 11 Also 3 12,

3 9 ईस [जाय] पण्डको को § 38 P 37 1 4 5 also ibid. § 15 ईसको वरिचको वरिचको वरिचको वरिचको वरिचको । Instead of ईस our text has ईस.

3 13 वरिचो वरिच वरिच होच [पण्डको] । को § 12 for details

3 16 वरिच पण्डको See, कथासी XI 11 leaf 533. ff The description is merely formal and does not aid the narrative of the text, See विवरणको

Ed. Vaidya, Appendix II P 97-111 where he has quoted the whole story

3 18 अक्षरी शब्दों : for the details of the eight gifts each see the story of अक्षर-वर्णों XI 11 leaf 546 (b)

४. १. ब्यापारे- The story of the boy's journey

४४ वैराग्यविग्रह ६ ३० १-३ वैराग्यविग्रहं संक्षिप्तं  
सुखे [यत्न] कल्पयति । i.e. सुखे यत्नस्य कल्पयत्यो कल्पयति  
कल्पयति ।

४ ४ क्या मेरी [कण] कणपरी चार ! The whole story of कण till he became a friar is to be repeated mutatis mutandis here.

१ ५. हरिकण्ठमिष [काय] etc. श्लोक { २। हरिकण्ठमिष  
वायुसन्निभ दह्यत्तमिष आग्नेयमिममृष्टमित्तैरप्याहमिष वायव्यदहन-  
शेकस्तिमान्नवप्रपित्तानिमिश्रमिष मन्थुया नन्थुया वाक्चक्षुया इत्यादि  
प्रतिविद्य प्रत्ययमयी etc.

४ ६ धुडि नमल [नल] विहय । धुडि नमलनमलनमल  
दुधनमेदि दधननमलनमेदि विनिनमेदि लोभनमेदि नमलन नमलन  
विहय (See below).

§ 18-20 very useful : The story of राम is often referred to here Relevant passages especially the penance and his व्रत are referred to at various places The following portion will be found much useful (चरित II. l. leaf 123 ( ), ff



विष् मरुतोविद्वान् दुष्टसक्तं विष् मरुतादिप्राणिभिरुक्तं मरुतं तेषां त्वत्तन्मिदौप  
काटीय १ उवाचोमेवार्थं १ विष् ।

तुम वाचने तुम समाखे रावविहे नचरे [बाव] उमोतरन [बाव]  
वरिवा पडिक्का । तुम् वी मल्ल मंदकस्त ननगरस्त भन्मवा कवई  
पुनाररावरनवाकउमवि कम्मवावरिह मापमवत्त इमवावई अन्नविह  
विहिह [बाव] उमुपजिक्का । एव कलु नह इमं पचवईल नोउ-  
केल [बाव] विह कम्मिक्काए माए जीवजीवई वक्कमि जीवजीवई  
विहमि [बाव] मिहमि [बाव] एउमव नह वि कवई गक्कमि कवई  
विहमि ते अरिह त्ता म उवाच कम्म कळे कीरिए पुरिउत्तरननम्ये ।  
तु बाव व म वरिह उवाच कम्म कळे कीरिए पुरिउत्तरननम्ये बाव व  
म वक्कमिहिए वक्कमिहिए उमई नन म्हावीरे विह म्हावी विहत्त,  
तुम् त्ता म वेव कम्म पाउणमाक्काए रक्कीए पुण्णपक्कमममेउमुमि-  
हिहमि कलुपावुर वमाए त्ता वक्कमिहिएउममुक्कागुम्हाएउरिह कम्म-  
वावरउमवेउम उमिहमि तुम् उरुत्तरविहमि विहवरे वेवत्त वाउंते नमं  
मव म्हावीरं वरिवा माव] पक्कमिहिए उमई ननम्य म्हावीरं  
अन्नमुक्काए उमई नममव पक्कमिहिए कवई उमव व उम-  
जीवई व वाउंता गउमविह वेरेहि व्हाउंदि उरिह विहत्त कम्म उमिह  
नमिह दुर्गहम् मवक्कमिहिए वक्कमिहिए पुंवीविहवाउ पडिउरिहिए व  
उमवक्कम्य मवक्कमिहिए उमवक्कमिहिए उमवक्कमिहिए उमवक्कमिहिए उमव  
वावविहवाउविहवाउ व्हाउंताउमव वक्कमिहिए उमवक्कमिहिए उमवक्कमिहिए उमव  
व एव मवहिउ गउंता वक्कमिहिए उमवक्कमिहिए उमवक्कमिहिए उमवक्कमिहिए उमव  
उमव भगव म्हावीरे [माव] पउमुवाउ [ ] । कवव इ उमव  
उमव म्हावीरं नचव उमवक्कमिहिए उमवक्कमिहिए उमवक्कमिहिए उमवक्कमिहिए उमव  
पुनाररावरनवाकउमवि [माव] वागमममम इमवावई अन्नविह [बाव]  
उमुपजिक्का । तुम् कलु नह इमं पचवईल नोउ-  
केल [बाव] विह कम्मिहिए माए जीवजीवई वक्कमि जीवजीवई  
विहमि [बाव] मिहमि [बाव] एउमव नह वि कवई गक्कमि कवई  
विहमि ते अरिह त्ता म उवाच कम्म कळे कीरिए पुरिउत्तरननम्ये ।

हिता वरुं पाउप्यन्नाय [बाव] जवेत केनेन मम भेंटिए तन्न इय-  
मपप । - हे मूने बंधरा । जवे समे । " इता बरिब । अउमुह  
वेवात्तुपिमा । म पविनेने करेह । "

तए न हे बंधए अकपारे समेने मज्जया म्हावीरान् अममपुण्यए  
अज्जम हाउर [ बाव ] इवहिबए उवाए उरेह १ समरं मपप म्हावीर  
सिक्खउतो अउवाहिपप्यहिने करेह १ [बाव] कमसित्त उवजेह पक्कम-  
अवरे अउरेह । १ ता समरं व समवीओ व अउमह । ता तए  
उवेदि वेरेदि कमरुंहि सदि विउम पपप सविने सविने उवहेह, महुव-  
संभित्त हेव विउम उववीसिअवरव पविनेहेह । १ ता इयमउवरेप  
उवरेह । १ ता पुण्यमिमुहे संभित्तपिउने वरकअतिपहिने इउमरुं  
सित्तवरुं मउए मउमि कू एव वउवी । " पुमि पि मए सम-  
स मज्जया म्हावीरस भेंटिए उने अउवाए पक्कमपए अउवीयाए  
[बाव] मिअरसमउमने पक्कमपए अउवीयाए । इवाचि पि व न  
समस मज्जया म्हावीरस भेंटिए उव पक्कमपमि अउवीयाए  
[बाव] मिअरसमउमने पक्कमपमि । एवं उव अउम पमं अउम  
उमने वउमि पि अउरं पक्कमपमि अउवीयाए । म पि व इम  
उरिं ईउ पि [बाव] उउमु । पि कू एव पि न वरिमहि वर-  
सनीउवेहि बोसिमि । " पि कू उवेअउमपमिण मत्तपपपि  
उवहिबए पवीवए नउ अउमपउम विउम । तए न हे बंधए  
अकपारे समरस मज्जया म्हावीरस उउमपानं वेवा १ टिए अउम-  
अउवाए उउमने मउम अहिमिता वउपपुण्यए उवमपमपमि  
उममपपिअव उउमिता मउमिवाए उवेअउ अउमने अउमिता उहि  
मउम अउमप उउमिता अउमपपिअवउमने उउमिउरु १ उउमपमि  
अउमप ।

तए न वेउ मउमने बंधव अकपारे अउमने अउमिता वरिअव-  
अउमने अउमपमि करेति । १ ता अउवीयाए मिनेति । १ ता विउमपमि



5 10 मग्ने [आद्य] अपरिमूढ-मोक्ष § 102 Muta  
to mutandis. The description of मोक्ष § 102 ref-  
erred to is that of कुसार्द्र Also see मोक्ष § 11

§ 11 सूत्राला [आद्य] सुरुषा-मोक्ष § 12 सुकुमाल  
पाणिपाया अहीणपद्मिपुष्पपद्मिपुष्पसरीषा कण्ठजवज्जपगु  
मोक्षमेया प्राणुम्माप्यप्यमापपद्मिपुष्पासुखायसर्व्वगसुखी स  
सिधोमाकारकंठपिपरेक्षया सुरुषा etc.

5 14 17 पंचघाटपरिचिन्तने मोगसमये आद्य  
याचि होत्या :- See. मोक्ष § 105 the nurses who  
brought him up his childhood etc. § 106 as a  
boy led to the teacher § 107 the enumeration of  
72 arts § 108 bidding farewell to the teacher §  
109 तत्र मं से इहपाण्य दारय बाबत्तरिफ्फापेक्षि नत्रं  
गसुत्तपद्मिपेक्षि अट्टारसवेसीमासपिसारय गीयर्त्तगद्य  
प्यजहुकुसळे इयमोही गयमोही एयमोही बाहुमोही बाहु  
प्यमही विपासचारी माहसिप अरुमीगत्तमये याचि  
अविस्तर ।

5 19 सरिणिपार्य [आद्य] बत्तीसाय इय्यवरकण्यगार्थ  
etc See. story of महाबळ भगवती XI 11 Leaf 546  
(a) सरिसपाय सरित्तपार्य सरिप्यपार्य सरित्तकायण्यइयमो  
प्यजगुमोक्षमेयार्थ विणीयार्थ कयमोक्षयमयकपायच्छित्ताय  
सरिसपदितो रायकुळेदितो भाषिहिपार्य अहुणं रायवरक  
व्यगार्थ etc.



6 21-22 बलीलं हिरण्यकोटीमो ; Just as in  
महाभारत 107 मयवती 111 See. अङ्गुष्ठमो दामो 8 19-

7 3 उदा [माप] विहर-उदा उचयाए [आव] वि-  
हर ५८ भोव § 38 upto 11 c 16

8 14 See the para line 10 16 उदा-  
गोयमो आव] what he did in the second watch  
d th third etc. and how he approached महावीर  
etc उदा §17

23 अङ्गुरिबं [आव] अहति See उदा §18 P 18  
मङ्गुरियमवपयमसंमते सुगतरपरीकोयवाह विहीर पुरयो  
इत्ये माहमाये केयेव वापिययामे नयरे तेयेव उदागरछर  
न सा वापिययामे नयरे उचनीयमल्लिमाह कुडां परम  
मुहायमम मिक्कापरियाय अहद ।

१ इह आव हियया-इहगुचित्तमानंदिर पीरमये  
परमसामप्रस्तिप हरिसवसविसप्यमायहियप ।

9 24 संसारमठविमा मुंदा [ आव ] पय्याया 1-  
५८ भोव 3 for मुंदा [आव] see 4 4

1 1 -1१ कङ्कुरवप्यवर् [आव] रीवारंदा 12  
५८ मयवती 11 3 1 1 43 ( ) विप्यामेव मां  
रैवापुत्तिपा मङ्कुरवप्यवर्वावसमसुरवादिहावसमसि  
हियमिपैदि अङ्गुणयामपय्यावहुत्त (स्म) परिचित्तिहृदि र  
पयामपय्यटासुत्तगुत्तपय्यवर्वावसमसुरवादिहावसमसि  
मुप्यमरुयामेहृदि पय्यगोपहुत्तापय्यदि नायामपिरपय्यदिवा  
आमपांगाय मुत्तापगुत्तापय्यवर्वावसमसुरवादिहावसमसि  
मिप्य पय्यवर्वावसमसुरवादिहावसमसि आवप्यवर्वावसमसि उह-

[illegible]

1. The first part of the document is a list of names and dates, which appears to be a roster or a list of individuals. The names are written in a cursive script, and the dates are written in a more formal, printed script. The list is organized into two columns, with names on the left and dates on the right.

2. The second part of the document is a list of names and dates, which appears to be a roster or a list of individuals. The names are written in a cursive script, and the dates are written in a more formal, printed script. The list is organized into two columns, with names on the left and dates on the right.

3. The third part of the document is a list of names and dates, which appears to be a roster or a list of individuals. The names are written in a cursive script, and the dates are written in a more formal, printed script. The list is organized into two columns, with names on the left and dates on the right.

4. The fourth part of the document is a list of names and dates, which appears to be a roster or a list of individuals. The names are written in a cursive script, and the dates are written in a more formal, printed script. The list is organized into two columns, with names on the left and dates on the right.

5. The fifth part of the document is a list of names and dates, which appears to be a roster or a list of individuals. The names are written in a cursive script, and the dates are written in a more formal, printed script. The list is organized into two columns, with names on the left and dates on the right.

6. The sixth part of the document is a list of names and dates, which appears to be a roster or a list of individuals. The names are written in a cursive script, and the dates are written in a more formal, printed script. The list is organized into two columns, with names on the left and dates on the right.

7. The seventh part of the document is a list of names and dates, which appears to be a roster or a list of individuals. The names are written in a cursive script, and the dates are written in a more formal, printed script. The list is organized into two columns, with names on the left and dates on the right.

8. The eighth part of the document is a list of names and dates, which appears to be a roster or a list of individuals. The names are written in a cursive script, and the dates are written in a more formal, printed script. The list is organized into two columns, with names on the left and dates on the right.

9. The ninth part of the document is a list of names and dates, which appears to be a roster or a list of individuals. The names are written in a cursive script, and the dates are written in a more formal, printed script. The list is organized into two columns, with names on the left and dates on the right.

10. The tenth part of the document is a list of names and dates, which appears to be a roster or a list of individuals. The names are written in a cursive script, and the dates are written in a more formal, printed script. The list is organized into two columns, with names on the left and dates on the right.

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6 21-22 වර්ග අවකාශය : 1981-82

16 ५-10 एवं चक्षु रूपाणुपिया ! माणुस्सया कामा  
 च्छासया etc. अमय० on अंत० P 92. नापा० सु १  
 मस्य १ leaf 62 (2) एवं चक्षु अम्मयाथा ' माणुस्सया  
 काममोगा मसुर्ह असासया रंतासया पितासया खेमासया  
 सुक्कासया सोपियासया दुरुस्सासमीसासया दुरुयनुत्तपुरिम  
 प्यबहुपडिपुज्जा उच्चारपामययसंलज्जामिभाणगवतपित्तु  
 पडसोपियसंमया मधुवा भवितया असासया सडमपडव-  
 विट्सवधम्मा पच्छा पुरं च चं अस्सथिप्यज्जिय्या । सु कं  
 चं अम्मयाथा ' आप्पेति क पुंदि गमयाय के पच्छा भम  
 जाय ' न हच्छामि चं अम्मयाथो ' [ जाय ] पच्छरत्त । "

16 15 निक्कमर्षं जहा महावज्जस्य [जाय] तमाद्यात्  
 तहा [ ] तहा [जाय] संजमर । See अमयद्व's Com P  
 93 The passage is given full Otherwise see म  
 गवती SL 11 The story of महावज्ज

1/ 7-8 हसिपम्मारागर्षं कार्पणं etc. See. अमय  
 ०० अंत० P 10 93-94 See मगवती III 2. leaf  
 1/1 (b) दादि पाव साहहु बग्गारियपायो वयपाग्गजनिधि  
 इविही भविमिसनयय हसिपम्मारागर्षं कार्पणं महापथिहि  
 र्हि गलेहि सप्पिदिर्हि गुत्तेहि पगराहये महापथिभं उव  
 संपज्जित्तानं पिहपमि । (The story of पूरण)

17 17 अपत्थिय [जाय] परिबज्जिद-मगवती III  
 2. leaf 172 (a) अपत्थियपत्थिय दुरंतपंतकन्यये हीय  
 पुण्यपादइसे दिट्ठिसिपरिबज्जिद ।

18 4 उज्जहा [जाय] दुरहिपासा-उज्जय पिरहा  
 कजसा पगाहा रंहा दुरहा दुरहिपासा वियया ।

14 । निम्नोदे [आय] सुपरिचिह्निष 1-3-4 भमप  
 ० अंत 1 9 For 1 ll description मोक्ष §71

1 । 1—बहुहि जुग्राहि आय ] परिचिह्निषता । बहुहि  
 जुग्राहि विष्णायाहि वामविषाहि बहुमियाहि वामपहि  
 बहुमियाहि जाहिषाहि पण्यविषाहि ईसिषिषाहि बाह्यी  
 पाहि लासिषाहि जाहसिषाहि वमिषोहि सिहस्योहि मार  
 बीहि पुष्पिषाहि पण्यीहि बहुषीहि मुरीहीहि पाणसीहि  
 नायाहसीहि वमपरिचिह्निषाहि सुदेस्यवमपय्यहियवेसाहि रमि  
 पयितियपम्विवदिषायाहि विरवकुसुकाहि वेनीयाहि वेदि  
 पाचकपाचकविषवपरियासपरिपुडे वमिषवकंभुरमहसरा  
 विरविचिह्निषता । मोक्ष ३ 5

5 मईमियावज्जं [ आय ] बहुपकुले । Sec.  
 भमप अंत P 17 नाया सु १ वमह १ loc 60  
 1) तुम लि व जाया वमई वगे पुले हई वंते पिब मकुण्णे  
 मयमं चाहे वेमामिह वममर बहुमर वकुमर मंडकरं वम  
 मपाचं वगज वयवभूय जीविषवकसाधर विषयायै वज्जये  
 उदरपुणं पिब कुल्लमं मयवपाय किमं पुण पासवपाय ?  
 जो वतु जाया वमई वचकामो जज्जयहि विष्यमो ग सुहिसर ।  
 नं मजाहि नाव जाया विरसे मागुस्सुय वाममो गे जाव  
 नाव वयं उतामा । मजो पण्य वमोहि वाह्यायहि परिषय  
 वव बहुपकुले वममं तुकज्जमि विषयवपयं समवसु वग  
 वभा महाचारस्म अतिय मंड [आय] पण्यस्ससि । In the  
 1 pa case of गयसुकुमाह, pleasures  
 ५ th w ar to be excluded. Later in नया  
 h o described.

16 ५१० एवं चतु देवाणुषिया ! माणुस्तया कामा  
 चमासया etc. समय० ७१ जंत P 92 माया० सु १  
 मय्य १ leaf 62 (2) एवं चतु अम्मयाया माणुस्तया  
 काममोगा मसुई मसासया चंतासया पितासया चंकासया  
 सुक्कासया मोत्रियासया दुक्कासया सीसासया दुक्कमुत्तपुरिस  
 एपवहुपडिपुम्मा उप्पारपासवयचंजमल्लसिपाय्यगर्पतपित्तसु  
 पक्कसोवियसंमया अपुवा भवित्तया मसासया सडवपडव  
 विरंसवयममा पच्छा पुरं च चं मयस्तयिप्पजडियम्मा । सं च  
 चं अम्मयायो । जायंति के पुंभि गमयाय के पच्छा मम  
 जाय ? न इच्छामि चं अम्मयायो । [ जाय ] एम्मरत्तर । ”

16 15 निक्कमम जहा महावत्तस्य [जाय] तमात्ताय  
 तहा [ ] तहा [जाय] संजमर । See. समयदेव's Com P  
 93 The passage is given full Otherwise see म  
 गवती SI 11 The story of महावत्त

1 7-8 इतिपम्मारणयर्चं कायर्चं etc. See. समय  
 ७७ अंत० P 10 93-94 See मगवती III 2 leaf  
 171 (b) वाधि पाय साहहु बगमारियपायो एगपाम्मवडिचि-  
 इदिही भविमिस्सतयजे इतिपम्मारणयर्चं कायर्चं महापविहि  
 वडि गसेहि मम्मिदिपिहि गुत्तेहि एगवत्त महापविर्चं उव  
 भंपजिप्पाम विहरामि । (The story of पूरण)

17 17 अपत्थिय [जाय] परिचज्जिद ।-मगवती III  
 2, leaf 172 ( ) अपत्थियपत्थिय पुरंतपत्तत्तयजे हीय  
 पुण्णयाउरसे विट्ठित्ठिरिपरिचज्जिय ।

18 4 उम्भका [जाय] पुट्ठियासा ।-उम्भका विरका  
 चक्कसा एगाहा चंदा पुक्का पुट्ठियासा विरका ।

18 10-11 अर्धत मनुसारे [मात्र] केवलवत्पात्ररूपं ।  
-5-त समय on अंतः P 94 बोधः § 115 अर्धते ध  
पुस्तरे निम्नाद्याय निराकरणे कसिधे पडिपुण्ये केवलवत्  
वाच्यं ।

18 11 सिधे [आष] प्याहीय-भोष= {56 P 54  
mut in mutandis सिधे बुये मुने परिचिन्नुय सम्पदु-  
पकप्याहीय

[illegible]

1 1 जराजराजगिरीदेह कुष्म 10. नापा सु 2  
धातु 1 1 96 (b) कुष्म जराजराजगिरीदेह भागरे इन्द्रिय  
विद्यामिण कुष्मके फिल्लो नहुसुस्य मूढविषाद

( आसुराणां [ ] आसुराणां ह्ये कृषिदः शक्तिद्विर  
मिसिमिमीषमाणः ।

22 ५ मीस ४]-नापा ॥ १ मस ॥ ४६ (b)  
मीस तस्य तसिध उच्चिमो ।

26 22-23 चरत्ता विरम्भं चरत्ता सुषण्यं एवं चर्यं  
चर्यं एवं चर्यं कोसं कोडागारं पुरं चंतेडरे चरत्ता पिठ  
स चण्डवगारयन्मणिमोक्षियसंखसिख्यवाससंतसारत्तापपञ्च  
विष्णुवत्ता विगाचरत्ता बाध चार्याजं परिमात्रता मुडे मयिता  
अपाराग्यो अयमारिये पञ्चदया । मोष 5 23

27 1-2 रज्जं य [ जाव ] चंतेडरे । रज्जे य रडे य  
कासे य काटुत्तारे य बडे य बाहये य पुरे य चंतेडरे य माणुस्स-  
यसु य काममोगेसु मुष्ण्य निडे ओडे अज्जोवयन्ने । See  
नाया 7 1 leaf 9 (a)

29 21 सद्धामि चं चंते ! निम्बं पापयं [ \* ] ।  
से अहेयं तुम्मे वरह । नाया 1 1 leaf 57 (b) सद्ध  
हामि चं चंते ! निम्बं पापयं एवं पचयामि चं रोषमि  
चं अम्मुदुमि न चंते ! निम्बं पापयं वचमेयं चंते !, तद्ध  
मेयं अविठहमयं रुच्छितमेयं पट्टिच्छितमेयं चंते । रुच्छि  
पट्टिच्छितमेयं चंते !, से अहेयं तुम्मे वरह अं तवरं  
देवानुजिया ! अम्मपियरा माणुस्समि त्ता पञ्च मुडे  
मयिता चं पञ्चरस्समि ।

30 8 करयड [ ] अंजलिं कहु ।-करयडपरिष्पट्टि  
इत्थं विरत्ताचर्यं मत्थर अंगतिं कहु करय विज्जय वत्ता  
वेत्ति 2 एवं पयासी ।

30 19 अट्टसयं सायन्णकडस [ जाव ] महानिष्क-  
मयामिसयं ।-सय चं से सयिप राया वट्ठिं ययवयम्यं  
वापगाहि य [ जाव ] सपरिबुडे मेहं कुमारं अट्टसयं सोव-  
न्धियाव कडसायं इयमयायं कडसायं सायन्णरुणमयायं  
कडसायं मयिमयायं कडसायं सुवन्धमयिमयायं कडसायं  
इयमयिमयायं कडसायं सुवन्धइयमयिमयायं कडसायं  
ओमेजायं कडसायं सम्भोदरहिं सम्भमहियाहिं सम्भपुणेहिं

सम्प्राप्यहि सत्यमस्महि सुखोसहिहि य सिद्धत्पयहि य स  
 भिरुहि सुखदुर्गैर सत्यवर्धनं [आव] पुनूमिनिगोसपादि  
 यवर्धनं महया महया गायामिसेयनं नमिसिधह । नापा १  
 १ । १६ (b)

3 आसित [आव] धम्ममाहपिच्छं । See समप  
 पंत P १७ नापा १ १ leaf १८ (b) आसिते वं  
 नम स्नेह एविरां न येते । सोर आसितपसितं वं येते !  
 नोप उगाय मज्जेय य । से उगायमप केर माहावई म  
 गारंसि द्विषापमावेसि हे तय्य येते यवति धम्ममारे मोह  
 गुण्ण तं गराय मायाय दगोते यवद्धमर ।- यस मे मित्था  
 रिन समाने वच्छा पुरा द्विषाय सुहाय नमस्य भिस्संसाय  
 आशुमामिपत्तय मविस्सा, एयामेव मम वि एगे व्यापयंते  
 इ वंत विर मज्जुन्ने मज्जामे एत मे मित्थारिह समाने  
 ममारवाण्डपक्कने मविस्सा । तं इच्छमि वं देवाणुप्पिप्पाहि  
 मयमं व पत्ताविध सयमेव मुंयविध मेहाविध तिक्कापिध  
 मयमं मायारगायगन्धिययैण इवद्धमरवद्धममामायावतिव  
 धम्ममाहपिच्छं ॥

6- पत्ताय [आव] लेज्जमिपय्यं । - नापा १ १  
 १ + १ तय न समाने मगत यहापीरे मेहे कुमारं  
 मयमं व पत्ताय [आव] आयमायावतिव धम्ममाहपिच्छ-  
 एव देवाणुप्पिपा मगतय पं विट्ठियय्यं, वरं मिसोय  
 एव एव मुददियय्य वरं मुदियय्य वरं मासियय्य उगाय  
 ३ तय पावार्ज मूयायं जीवायं सत्तायं लेज्जमैयं लेज्जमिपय्यं । "

१ जम्महाय वीर्य नयमाधि [ आव ] तमहु  
 भागहः । २ धम्मपद on पंत P १७ where he  
 १ ॥ १ tad- See जोष §116.



33 9 अहीन etc. See the details on सामाखे [आय] सुखम् ।

34 13 अहा एवमसीय मगदुते । See Notes P 10

35 14 किण्हे [ आय ] मिहरेवभूव । See ममय-  
on अतः P 98 For greater details see खोद० § 3

38. 13 सिपाहन [ आय ] महापहपदेसु See  
39 8-11

39 6 अमिगपसीपासीवे [ आय ] विहरत्-वीव  
§124 P 84 । 18-P 45 । 7 All the expressions  
dropped form the attributes of समया; hence  
not so important for the narrative as such

39 8-11. सिपाहन [ ] बहुज्ज्वा मज्जमज्जस्स एव  
मारक्यर[आय]किमंग पुण विपुलस्स भट्टस्स पहापा[ ] ।  
See. खोद० §3 तत्र र्थं अपाव नयरीए सिपाहमचउकक-  
कज्जएवउम्मुहमहापहपदेसु महाया अजसहं इ वा अजवाए इ  
वा अणुजावे इ वा अजवूहं इ वा अजखोहं इ वा अजकसकहे  
इ वा अणुमी इ वा अणुकककिवा इ वा अजसंविवाइ इ  
वा बहुज्ज्वा मज्जमज्जस्स एवमारक्यर एवं मत्तए एव प  
ज्जवेइ एवं पकवेइ— ' एवं कसु वेवाणुणिपा । समजे मार्गं  
महावीरे व्यापरे तिथगरे सयसंजुहे पुरिसुत्तमे [ आय ]  
संपाविउकामे पुष्पाणुपुण्णि चरमाजे माजाणुममाय इउज्जमाये  
इउममए इउसंपते इउ सोमसहे इउएव वेपाव नयरीए वहि  
पुण्यमइ वेएव महापडिहवं अण्णइ उमिभिउता सजमेवं  
तवसा अण्णार्ज मावेमावे विहरत् । तं महाककं कसु<sup>७</sup> भो

देवाणुपिया । तदाकथानं मयर्षतानं जामयोपस्त वि सज-  
जयाह, किमंय पुन अमिगमजर्षद्वयजर्षसपण्डिपुच्छयपण्ड  
बालकयाह । अयस्त वि आपरियस्त अमिपस्त कय  
पाह, किमंय पुन विउजस्त मरुस्त गहजयाह ।। तं  
गच्छमो ण देवाणुपिया । समर्ष मगर्ष महावीरं वेदामा  
मर्षसामो सज्जहारमो ० c A long passage after this  
for further see the notes proper

40 आचव्याहि [४] [आव] पडवेत्तह । माया  
१ १ leaf 64 (a) तह वं सस्त मैहस्त कुमास्त आह  
मो संजाह मैह कुमारं बहुहि विसयाणुकोमाहि माया  
प्याहि य पण्वव्याहि य संवव्याहि य विण्वव्याहि य  
आववत्तिह वा पण्ववत्तिह वा संववत्तिह वा विण्ववत्तिह  
वा ताहे विसयपण्डिपुच्छाहि संजममउज्जयकारियाहि पण्व  
वहि पण्ववेमाओ एवं वयासी ।

41 11 सुहपाविसाई [आव] सरीरे । See अमयदेव  
अ धर्म 1 98

41 1 1 मज्ज काह [आव] मिच्छमरसजसज्ज ।  
आव । काह माव माव प्योह पैमं दोष कयई  
सज्जसज्जाण पमुज्ज पणपरिचाय अण्णर्य मायामोस मिच्छ-  
ममज्जमज्ज धक्करजिग्ग जोर्य ।

41 24 उत्तर [०] अयदेवपंचमुद्रिये डोन करेह ।  
Page 1 31 of this book, L 16-19

45 10 अहा गावमसायी [आव] पडिरेहोह ।-पडिभि-  
कवमिस्ता अनुमिये [आव] सोहेमाये पैकेव गुणसिस्त बेह  
जेवव समर्ष मगर्ष महावीरे तेजेव पवागच्छह । अयस्त

अमरको महाभोरस्य अक्षरसामंते गमणागमय परिद्वार  
 यत्नयमेत्यथ आद्यात् २ मत्तपार्थ पद्विसेह । भगवती  
 II. 5. leaf 139 (b).

47 10 ईदभूती (अद्या पण्यचीय [आद्य] See. भग  
 वती II 5 leaf 137 onward for the full details

48. 11 Read मापाद्विषयपाद्विषं [०] बंदर [१] वि  
 उद्वेग धम १ [४] अक्षर्य पाथे काहर्म सारम ।

49 19-20 अक्षरुदे [आद्य] तुम पुत्ता !, generally  
 the words dropped may be अक्षरुदे अक्षिणीय etc.  
 but the exact reference I cannot find Barnett does  
 not note that the words after अक्षरुदे are dropped.

34 3 Read अम्मकुण्वात्था सुमाथा [ ] उवसंप-  
 निज्जत्तार्थ विरय ।

56 1-7 See the story of कर्म wherefrom  
 the gaps of his विद्या and मापुण्यकार can be filled  
 up. 58 23 Instead of निज्जत्तार्थ । अद्यात्ता [आद्य]  
 Read निज्जत्तार्थ अद्यात्ता [आद्य] so also correct  
 59 10-59 17 59 24 The gaps at all these places  
 are to be filled up from the story of कर्म quo-  
 ted before.

66 15-16. See the story of कर्म for details.

67 5-9 See the story of कर्म for details.

6. Read एणमह [०] for details see the  
1. 17 4 मह

1. 17 4 मह ] See the description  
1. 17 4 related to in 2 20

1. 14 17 See वाया १, १ less 51-52 हर  
य नम्य महकुमारस्व यम्मापिपल मई कुमार वायुचरि  
मापेदिन आय] विपासपाटी आय पासति । पासिता मह  
पासायचदिमर करोति यम्मुपपसुसिपपहसिच विच मवि  
कवमरपयनेतिष्ठित वायुपचिचयवेक्यती पडागाउता  
पुसकदिच नुगे गयवतकममिकवमावसिहरे आसंतरप  
पडनमिहिप व मणिकवपूमिवाय विवसिपसयपसपुडीच  
तिम्यपयपयचहदिच नावात्मजिमयहमाकदिच भंती बहि  
च मणह कवमिचहहवामुपापयरे सुहयस हसिचरीयवे  
पम्मादिप आय पडिहरे ।

वगं च ज मह मवर्ष करोति मवेपचमसुपसंविदि  
ममिदिपमाममंविपाग यम्मुमायसुचयचरवरपाठारववर  
राचभाकमेविपासुनिकिडुविसिहहमंविपसत्यचदविपचंम  
नावामविकवगायपलविचउसकं पासादिप [४] । ६८.

17 R. d. त पि व ] यमुमिपयमिमिच ।  
तपि च ज उमिहयपमिमिच ना चैव यं यमुमिपयमिमिच ।

## Appendix III

### The Jain Cosmography

Various references in these scriptures of the Hells and Heavens—and in fact of the idea of the universe as conceived by Jain theology necessitate the fuller treatment of the same in a separate appendix. The references for example are

पृ २८ ४-६, ठसाल बालुपण्यमात्र पुहवीप रज्जुखिद  
नरद etc.

पृ १७ ३-५ उड्डं चंदिमसोदम्मीत्ताज [आव] भाएव  
उड्डुद कप्ये लवणगोवेखविभाजकपणवे उड्डं दूरं पिण्वरत्ता  
विम्वविमाये वेवत्ताए उववग्ने ।

The very name of the Ninth Scripture—The Fortunes of those who were reborn in the Highest Mansions' signifies the importance of this treatment. In Jain Canonical Literature, the fuller treatment of the Jain idea of the universe will be found for example see उरुपण्यक, XXXVI वाकिण St. 157-158 for वेवर्ण St. 108-ff [ of course the description of their denizens in thorough details ]. We shall quote below the Sutras from उरुपण्यक's वेवर्ण, III.

## The description of Nether Worlds (Hells)

७ अ०३३

एतच्छर्करापातुद्वापद्भूमतमोमहातमममामूमयो यथा  
 म्बुवामाकाशप्रतिष्ठा ससाधोऽथ पूषुतय ॥१॥ ताद्यु नरकाः  
 ॥२॥ नित्याऽद्भुतनरकेषु परियामदेहदेहनाधिक्रियाः ॥३॥  
 परस्परमेवार्थितु या ॥४॥ संनिष्ठासुपरीरितकुवाय प्राहु  
 वतुर्प्या ॥५॥ तेप्येकचित्तसदृशसदृशद्राविश्रितिवर्हिष  
 त्तामरोपमाः सन्ध्याम परा स्थिति ॥६॥

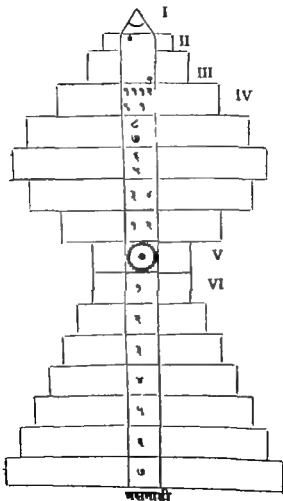
The description of the Middle world or  
 मध्यलोक

अनुजीपकवज्राद्य एतन्नामलो द्विपल्लवः ॥७॥  
 [ सू. ७-१८ ]

The description of Heavens or upper worlds

सौधमहाबलानुमाप्येन्द्रमहर्षिकबान्तकमरामुख  
 छादसारेचलवज्रावतवायव्याभ्युत्तयोर्नरसु प्रवैपक्षेयु विजय-  
 ईश्वरस्तत्रपन्तावगात्रितु सर्वाभिसिद्धे च ॥९॥ [ सू. ११-१९  
 contains the four kinds of Gods and their habita-  
 tions : ]

Thus our world as the मध्यलोक the heavens  
 stand above and the Netherworlds where the  
 नरकाः hells are situated are below The Heavens  
 are divided into 3 divisions ( 1 ) जग ( 2 ) लोक  
 ( 3 ) विष्णुः each respectively standing above the  
 the 1st following chart will throw much  
 light upon this



I In th above chart the top is स्थितिः II 5 अक्षर स्थिति = The Highest Mansions expressed in the square by 5 dots, III 9 स्थितिः IV No. १ १२ = 12 अक्षर. V मन्त्रमोक्ष. VI Seven nether-worlds with 7 central squares forming 7 अक्षर from उत्तमना to न्यूनतमना.

For detailed chart See उत्तर P 13 (संस्कृतभाषा series, II published Motilal Ladbji Poon ), also see Barnett (Trans. Ant. & Aus. D P 140) For detailed information read उत्तर chap III the commentary on the Sūtras quoted.





॥ शब्दकोषः ॥



# Glossary

Abbreviations: D=Deeds; (N)=Notes (C)=Commentary

The two numbers respectively denote the page and line.

अन्यथा [अन्यथा] 43 5 Un-  
disturbed.

अन्यथा [अन्यथा] 16 13.  
Unwillingly

अन्यथा [अन्यथा] 44 15  
to cry out.

अन्यथा [अन्यथा] 84 8 Un-  
ceasing.

अन्यथा [अन्यथा] 79 6 the rosary of  
the beads of Aksha  
fruits.

अन्यथा [अन्यथा] 41. 6  
Unmigrated.

अन्यथा [अन्यथा] 76. 8 a  
kind of tree,

अन्यथा [अन्यथा] 31  
10 the eldest queen.

अन्यथा [अन्यथा] 41 6.  
Unmoved.

अन्यथा [अन्यथा] 36. 7  
worship.

अन्यथा [अन्यथा] 51 3  
the name of the twelfth

heaven of the Jainas.

अन्यथा [अन्यथा] 17 11 an  
eye.

अन्यथा [अन्यथा] 13. 4 today

अन्यथा [अन्यथा] 1 3 Revo-  
read.

अन्यथा [अन्यथा] 35 16. a  
grandfather

अन्यथा [अन्यथा] 32. 5 a  
man.

अन्यथा [अन्यथा] 2. 4 A  
lesson.

अन्यथा [अन्यथा] 18.8.  
a resolution.

अन्यथा [अन्यथा] 1 7 matter

अन्यथा [अन्यथा] 3. 18. Eight.  
अन्यथा [अन्यथा] 59 9  
eight collections of eigh-  
ht days.

अष्टम [अष्टम] 1 8. Eighth.  
अष्टमयज्ञ [अष्टमयज्ञ] 13 18.  
a fast upto the eighth  
meal.

अष्टार [अष्टार] 17 9 for  
the purpose of.

अष्टारत्न [अष्टारत्न] 54  
11 Eighteenth.

अष्टाशीत्यय [अष्टाशीत्यय]  
54 14. twenty-eight.

अष्टि [अष्टि] 4 10 Boota.

अष्ट [अष्ट] 44 8 to  
wand

अष्टु [अष्टु] 6 10 Rich.

अष्टायर [अष्टायर] 4 11 A  
far

अष्टाल [अष्टाल] 33 15  
not-eat & fasting.

अष्टागोचर [अष्टागोचर]  
3 14 to from the  
visible action of worldly  
things.

अष्टावक्यमात्र [अष्टावक्यमात्र]  
or being eager

अष्टावक्य [अष्टावक्य] 45 6. not  
1 11

अष्टावक्यलक्ष [अष्टावक्यलक्ष] 8  
11 without a break.

अष्टिमित [अष्टिमित] 12 1  
Unwinking.

अष्टुचर [अष्टुचर] 18. 11  
highest.

अष्टुमिष्टयधमिष्ट [अष्टुमिष्टयधमिष्ट]  
[अष्टुमिष्टयधमिष्ट] 12. 12 a pot  
to be thrown away  
(C)

अष्टुचयेववारअष्टावके [अष्टुचयेववारअष्टावके]  
[अष्टुचयेववारअष्टावके] 65 6. (C)  
The name of the abal  
text of the Jain canon

अष्टुप्यस [अष्टुप्यस] 14 1  
obtained.

अष्टुप्यसिद्ध [अष्टुप्यसिद्ध] 11  
10. entered.

अष्टुप्यसिद्ध [अष्टुप्यसिद्ध] 11  
11 to enter.

अष्टुप्यस [अष्टुप्यस] 51. 1  
to follow

अष्टुप्यस [अष्टुप्यस] 16. 13  
favourable.

अष्टुप्यस [अष्टुप्यस] 41 6  
Unrejected.

अष्टुप्यस [अष्टुप्यस] 21. 7 Many  
अष्टुप्यस [अष्टुप्यस] 18. 18. no-  
dilect.

वय [वय] 3. 9 Other  
 वयसा [वयसा] 3. 14 On  
 the other occasion  
 वयसाह [वयसाह] 38. 12  
 possessed.  
 वयसर् [वयसर्] 23. 12.  
 afterwards.  
 वयस्य [वयस्य] 41. 6. Un-  
 learned.  
 वयसि [वयसि] 72. 20 a  
 guest.  
 वयसि [वयसि] 8. 23.  
 without haste.  
 वय [वय] 6. 12. self.  
 वयसा [वयसा] 14. 24  
 a daughter  
 वयसिहोसपरय [वयसिहोसपरय]  
 (c) 17. 19 with a  
 fault not seen or  
 fallen.  
 वयसिहोसपरय [वयसिहोसपरय] 41  
 taking of things not  
 given.  
 वयसि [वयसि] 45. 5 not  
 despaired.  
 वयसिहोसपरय 17. 13. not  
 for -- --

वयसिहोसपरय [वयसिहोसपरय] 3. 10  
 Half of Bharata i. e.  
 the southern half of  
 Bharatavarsha.  
 वयसिहोसपरय [वयसिहोसपरय] 3. 4  
 three and a half.  
 वयसिहोसपरय [वयसिहोसपरय] 45  
 I. not being wrathful  
 unlearned.  
 वयसिहोसपरय [वयसिहोसपरय] 17. 17 devoirs  
 of the undesirable.  
 वयसिहोसपरय 45. 6. (c) (N)  
 not exhausted in self-  
 restraint.  
 वयसिहोसपरय [वयसिहोसपरय] 8. 10  
 unobstructed.  
 वयसिहोसपरय [वयसिहोसपरय] 84. 8 from which there  
 is no return.  
 वयसिहोसपरय [वयसिहोसपरय] 18.  
 10 the eighth stage  
 (प्रवृत्ति) in the spiri-  
 tual rise.  
 वयसिहोसपरय [वयसिहोसपरय] 56. 6.  
 unobstructed.  
 वयसिहोसपरय [वयसिहोसपरय] (c)

not showing hatred to  
अप्यायं [ अग्र्ये ] 32 11  
onself

अप्येवया [अभि-एच्छिष] 44  
14 (N)

अप्येवेर [अप्येवेर] 28.  
19 to clap hands on  
thigh like a wrestler

अप्येविय [अप्येविय] 10 8.  
the thought (N) or  
अप्येविय.

अप्येव्याय [अप्येव्याय] 4.  
15 permitted

अप्युमाय [अप्युमाय] 71 16  
lotry

अप्युमय [अप्युमय] 73 9  
Vigorous.

अप्युमेर [अप्युमेर] 9 3  
to g t p

अप्युमेवेर [अप्युमेवेर] 12.  
18 to g t washed

अप्युमेय [अप्युमेय] 10 1  
on

अप्युमेय [अ or अप्युमेय] 21  
18 coronation or be-  
longing to the coro-  
nation in which he will

be against all Max, as  
अप्युमेय.

अप्युमेयो [अप्युमेयो] 31 2  
coronation.

अप्युमेय [अप्युमेय] 41 6. was  
frail.

अप्युमेय [D] 10 12. a mo-  
ther

अप्युमेय [D] 12 3. a  
mother.

अप्युमेये [अप्युमेये] 4  
3 Father & mother.

अप्युमेय [अप्युमेय] 84 7 no-  
morning.

अप्युमेय [अप्युमेय] 8. 5. Fla-  
-अप्युमेय the flow  
of flux.

अप्युमेय 35 20 made of  
of iron.

अप्युमेय [अप्युमेय] 3. 20 /  
saint; an appellation of  
Tirthankara.

अप्युमेय [अप्युमेय] 3. 20  
the name of the 22nd  
Tirthankara.

अप्युमेय [अप्युमेय] 48. 8. form  
less.

रक्त [ रक्त ] 77 4. a  
red dye.

बन्धन [ बन्धन ] 55. 9  
(N)

बन्धनोदय [ बन्धनोदय ] (c) [ बन्धनोदय ]  
बन्धनोदय [ बन्धनोदय ] 37 10 bound  
cross-legged (N)

बन्धन [ बन्धन ] 18 1.  
to go off.

बन्धनमरिच [ बन्धनमरिच ]  
50 8 to have to die  
certainly

बन्धन [ बन्धन ] 45 5  
not sorrowful.

बन्धन [ बन्धन ] 45. 6.  
underjoked.

बन्धन [ बन्धन ] 24 8.  
unobstructed.

बन्धन [ बन्धन ] 41 18 food.

बन्धन [ बन्धन ] 2 23.  
Asoka tree the banyan  
tree is proverbially  
arranged under बन्धन-  
वृक्ष

बन्धन 49 19 one ha-  
ving no understanding.

बन्धन [ बन्धन ] 41 7  
unconfounded.

बन्धन [ बन्धन ] 76  
14 as chanced, as ob-  
tained.

बन्धन [ बन्धन ] 48.  
2. befitting

बन्धन [ बन्धन ] 29  
13. (c) as used to be  
before.

बन्धन [ बन्धन ] 55 accor-  
ding to the scriptures.

बन्धन [ बन्धन ] 8 12.  
according to pleasure.

बन्धन [ बन्धन ] 18 12 duly near

बन्धन [ बन्धन ] 51  
10 to give installation  
bath.

बन्धन [ बन्धन ] 23 13  
to learn.

बन्धन [ बन्धन ] 28. 2. below

बन्धन [ बन्धन ] 55 3  
a day & night.

बन्धन [ बन्धन ] 8 6.  
marked.

बन्धन 1 7 one of the al-  
ternate texts of the Jain  
Canon.

बन्धन [ बन्धन ]

not showing hatred to  
अप्याय [ अयय ] 32. 11  
onself.

अयेयाया [अयि+एययि] 44  
14 (N)

अयेयेर [अयेयेययि] 28  
19 to clap hands on  
thigh like a wrestler

अयययय [अयययि] 10. 8.  
the thought (N) or  
अयययय.

अययययय [अयययय] 4.  
15 permitted.

अयययय [अययय] 71. 16  
lofty

अयययय [अययय] 73 9  
Vigorous.

अयययेर [अययययि] 9 3.  
to get up.

अयययययेर [अयययययि] 32.  
18 : got washed.

अयययय [अयययय] 10 1  
row

अयययेय [अ or अयययेय] 21  
18 coronation or be-  
longing to the coro-  
nation in which अ will

be against all Men also  
अयययेय.

अयययेयो [अयययेय] 51 2.  
coronation.

अययय [अययय] 41 6. un-  
frail.

अयय [D] 10 12. a mo-  
ther

अययय [D] 12. 3 a  
mother.

अययययये [अययययय] +  
3. Father & mother.

अयय [अयय] 84 7 no-  
morning

अययय [अययय] 8 5. Flax  
-अययययय the flower  
of flax.

अयययय 35 20. made up  
of iron.

अययय [अययय] 3. 20 A  
salut; an appellation of  
Tirthankara.

अयययययय [अयययययय] 3. 20  
the name of the 22nd  
Tirthankara.

अययय [अययय] 43. 8. coro-  
lone.



मण्ड [ मण्ड ] 77 4. a  
red dye.

मण्डपाद [ मण्डपाद ] 55. 9  
(N)

मण्डपद्वय (c) [ मण्ड(पे)  
वेदिकद्वय ] 37 10 bound  
cross-legged (N)

मण्डपम् [ मण्डपम् ] 18 1.  
to go off.

मण्डपमरिचम् [ मण्डपमरिचम् ]  
10 8. to have to die  
certainly

मण्डिमणे [ मण्डिमणे ] 45 5  
not sorrowful.

मण्डिसारी [ मण्डिसारी ] 45 6.  
underjected.

मण्डपाद [ मण्डपाद ] 84 8  
woodstructed.

मण्डप [ मण्डप ] 41 18 food.

मण्डोक [ मण्डोक ] 2. 23.

Asoka tree the मण्डप  
seat is proverbially  
arranged under मण्डोक-  
मण्डपे.

मण्डपु 49 19 one ha-  
ving no understanding.

मण्डप [ मण्डप ] 41 7  
unconformid

महापञ्च [ महापञ्च ] 76.  
14 as chanced as ob-  
tained.

महापञ्च [ महापञ्च ] 48.  
2. befitting.

महापञ्च [ महापञ्च ] 29  
13. (c) as used to be  
before.

महासु [ महासु ] 55 accord-  
ding to the scriptures.

महासु [ महासु ] 8 12.  
according to pleasure.

महासन्निधि [ महासन्निधि ]  
18 12 duly near

महासिद्ध [ महासिद्ध ] 51  
10 to give installation  
bath.

महासिद्ध [ महासिद्ध ] 23 13  
to learn.

महे [ महे ] 28 2. below

महोरत [ महोरत ] 55 3  
a day & night.

महोरत [ महोरत ] 8. 6  
marked.

महो 1 7 one of the el-  
ven texts of the Jain  
Canon.

महोपनिषद् [ महापुनिषद् ]

(N) The fortunes (chapters) of the end-winners.

अन्तिम [अन्तिम] 80 6 near

अन्तिम [अन्तिम] 10 24  
near

अन्तिमानी [अन्तिमानी] 1 24  
pupil

अन्तिमिह [अन्तिमिह] 19 3  
the inner hall

अन्तिम 19 9 see अन्तिमिह

अन्तिमानी [अन्तिमानी] 3  
11 the head of Yad-  
vas Dwaraka (N)

अन्तिमिह [अन्तिमिह] 3 12  
toes

अन्तिम [अन्तिम] 2  
mango

अन्तिम [अन्तिम] 7 9  
mango-fruit

अन्तिम [अन्तिम] 9  
kind 1 fruit, hay-  
pl m

अन्तिम [अन्तिम] 45 3  
th first promulgator

of scriptures; the first-  
maker

अन्तिम [अन्तिम] 32 2  
to describe

अन्तिम [अन्तिम] 68 11  
first

अन्तिम [अन्तिम] 64 3 begi-  
nning

अन्तिम [अन्तिम] 68 3  
the expiry of the pe-  
riod of existence

अन्तिम [अन्तिम] 24  
13 (Future Participle)  
will be coming

अन्तिम [अन्तिम] 4 1  
came

अन्तिम [अन्तिम] 40 1  
an expression

अन्तिम [अन्तिम] 16  
13 to tell

अन्तिम [अन्तिम] 30 16  
a command

अन्तिम [अन्तिम] 16 15 an  
order

अन्तिम [अन्तिम] 68 13  
a serial order

अन्तिम 1 6 Th first-  
mak the first maker

of the scriptures. the  
other form **आस्य**  
**आपुष्प** [ **आपुष्प** ] 4 18  
to bid farewell.  
**आपुष्पमा** [ **आपुष्पमा** ] 66.  
16. bidding farewell.  
**आस** [ **आस** ] 76 14 heat.  
**आसारस** [ **आसारस** ] 87  
8 the religious equi-  
pment.  
**आसहिषसाहिष** [ **आसहिष-**  
**सहिष** ] 4 13. turning  
from right to right.  
**आसहिष** 55. 2. (N)  
**आसहिषमा** 63. 4  
( N )  
**आस** 67 3. the name  
of the eleventh heaven  
of the Jaina.  
**आस** [ **आस** ] 14 13.  
reddish.  
**आसहिष** [ **आसहिष** ] 55. 8  
observed.  
**आसहिष** [ **आसहिष** ] 52. 2. bu-  
rning  
**आसहिष** [ **आसहिष** ] 37 16.  
right.

**आस** [ **आस** ] 38. 3. a  
difficulty a misfortune.  
**आस** [ **आस** ] 11 17  
attained to come to.  
**आसहिष** [ **आसहिष** ] 18  
9 a kind of bark.  
**आसहिष** [ **आसहिष** ] 17 15  
quickly enraged.  
**आसहिष** [ **आसहिष** ] 11 10  
to take meals.  
**आसहिष** [ **आसहिष** ] 3. 19  
Lordship.  
**इ** [ **इ** ] 26. 13 a parti-  
cl (N) with कण्ठ po-  
collar (c) = इति.  
**इ** [ **इ** ] 19 2 a brick.  
**इ** [ **इ** ] 13. 15 desirable  
**इ** [ **इ** ] 29 13 pomp.  
**इ** [ **इ** ] 29 19 rich.  
**इ** [ **इ** ] 29 9 a lord.  
**इ** [ **इ** ] 28. 3 an arrow  
**इ** [ **इ** ] 79 13 an  
amber a burning cha-  
rcoal.  
**इ** [ **इ** ] 37 17  
(c) (N)

ईश्वर [ईश्वर] 80 2. the  
first disciple of Maha  
vira Gautama.

इत्यो [इ] 44 10 a wo-  
man

ईरिपासमिष [ईरिपासमिष] 4  
4 Heedful in walking  
ई 1 to me

ईसर [ईसर] 3 9 A lord.  
ईसाय [ईसाय] 67 3. the  
name of the second  
head of the Ja Ja.

ईनि [ईनि] 17 7 little  
इ [D] 34 explosive  
to

उउ [उउ] 11 14 menstru-  
tion; ud

उडम [उडम] 14 14  
ward rial der

उडिडा [उडिडा] 14 25  
a r

उडखेदयो [उडखेदयो] 6 an  
introduction

उडमखेद [उडमखेद] 3 6 the  
so 1 जाडुष and the  
nd of उडुदेव was  
was his so

उडमखेद [उडमखेद] 81 1 the  
place of residence.

उडिपाडु [उडिपाडु] 81 1  
to live.

उडिपाडु [उडिपाडु] 44  
2 to observe.

उडमखेद [उडमखेद] 78.  
16 a kind of a vessel.

उडम [उडम] 12, 23, a  
lap.

उडमखेद [उडमखेद] 18, 4.  
fiery

उडमखेद [उडमखेद] 28, 5.  
flaming.

उडमखेद [उडमखेद] 2, 21 A  
garden.

उड [उड] 75, 12 a canal

उड [उड] 77 3. a lip.

उडम [उडम] 56, 2  
a lip

उडेर [उडेर] 42, 22. to  
get up.

उडु [उडु] 67 3. above.

उड [उड] 75 14 heat.

उडमखेद [उडमखेद] 67 8, to  
come down.

उत्तरपुरदिशि [उत्तर] 31  
 16, North-east.  
 उरिसा [उरिस्ते] 85 9, are  
 repeated.  
 उरिस्तिग्ना [उरिस्ते] 46.  
 9 are read.  
 उरीरेमा [उरीरेमा] 27 7  
 bringing to maturity  
 उरेसा [उरुस] 45 15 a  
 lecture  
 उरुपुत्रमा [उरुपुत्र] 15  
 8 belong shakon.  
 उरि [उरि] 6 22. Up-  
 wards  
 उरुह [D] 79 11. shaken  
 उरुह [उरुह] 79 10  
 Horrible  
 उरुह [उरुह] 13 22. gi-  
 ved up.  
 उरुमाय [उरुमाय] 75  
 14 the pot-like belly  
 उरुह [उरुह] 76. 4  
 the chest-side.  
 उराह [उरा] 55. 20, noble  
 उरु [उरु] 11. 9 wet,  
 moist.  
 उरुह [उरुह] 41 3.  
 to brandish.

उरुह [उरुह] 10 18.  
 to bring forth.  
 उरुह [उरुह] 12 12. the audience-  
 chamber  
 उरुह [उरुह] 27 19  
 to be reborn.  
 उरुह [उरुह] 67 5, born.  
 उरुह [उरुह] 67 13.  
 a birth  
 उरुह [उरुह] 41 20 a  
 calamity  
 उरुह [उरुह] 45 23.  
 to shine.  
 उरुह [उरुह] 53.  
 21 to observe.  
 उरुह [उरुह] 74. 9.  
 shoes.  
 उरुह [उरुह] 1 7 (N) the seventh-  
 text of the Jain Canon  
 named the Fortunes-  
 (or chapters) of the  
 worshippers.  
 उरुह [उरुह] 28. 12 to-  
 get back.

उत्सर्पिणी [उत्सर्पिणी] 23. 13.  
(N) the soon of increase.

उत्सास [उत्सास] 58. 18.  
breath.

उत्सार [उत्सार] 58. 11  
to bring down

उत्सिप [उत्सिप] 71. 18  
lowering

उत्तरस [उत्तरस] 32. 2.  
eleven.

एकान्न [एकान्न] 61. 21  
each o o

एव [एव] 2. 22. also  
एव

एवमग [एवमग] 5. 2. Ha  
ring the same way

एगशीठ [एगशीठ] 3. 6.  
twenty-one.

एगुनवन्नाम [एगुनवन्नाम]  
58. 22. forty-nine.

एगुनम [एगुनम + √ए]  
to come ] 9. 2. coming

एत [एत] 41. 20. from  
this

एत [एत] 12. Here.

एवम [एवम] 38. 3. of  
that form

एवम [एवम] 78. 7. a  
cucumber

एवम [एवम] 74. 2. thea

एवम [एवम] 73. 10. the  
way of seeking alone

एवम [एवम] 73. 10  
seeking.

एवमुपर [एवमुपर] 31. 18.  
to leave aside.

एवम [एवम] 58. 45  
oble.

एवम [एवम] 31. 5. not  
at naught.

एव [एव] 2. 3. How  
many

एवम [एवम] 12. 21. an  
army.

एवम [एवम] 36. 14. work.

एव [एव] 10. 17. Having  
done; from एव to do

एव [एव] 38. 5. wood.

एवम [एवम] 75. 17. the  
side

एवम [एवम] 78. 6. side  
trans n g (Barnett).

एवम [एवम] 78. 8. a  
bridle-rod

कविकसाह [कवीकसाह] 19 4  
a pan in the form of  
the waist (c).

कविरस [कवीरस] 75 11 a  
hip—bone.

कटुशेर [कर्कश] 22. 17  
to cause to be dragged.

कमल [कमल] 15 4 gold.

कमलाकडी [कमलकडी] 57  
4, a kind of a penance  
(N)

कमल [कमल] 78. 3 an ear

कमला [कमल] 3 17 A  
bride.

कमलाकडी [कमलकडी] 78. 2  
the row of the pointed  
ends of the crown jo-  
wels (c)

कमलकडी [कमलकडी] 18.  
16, the barem for pri-  
ncesses.

कमल [कमल] 2. 23 Krishna  
Vasudeva, (N) the son  
of कृष्ण and देवी.

कमल [कमल] 67 4 heaven.

कमल [कमलकडी] 72. 17 to  
be fit, to behave.

कमल [कमल] 42. 1 to be  
able.

कमल [कमल] 36 9  
making out arranging  
for

कमल [D] 75. 16 a  
pot-shred.

कमलपवन [कमलपवन] 30  
12 the abode of action,  
for कमलपवन see foot-  
note. P 40

कमलपवन [कमलपवन] 18.  
16 with the tokens  
well fulfilled.

कमलपुत्र [कमलपुत्र] 36.  
11 those who did their  
good works cleverly

कमल [कमल] 4 6. some-  
time.

कमल [कमल] 18 15 a  
pitcher.

कमल [कमल] 11 10 a  
palm of hand.

कमल 79 4 Horrible  
(c) swollen.

कमल [कमल+कमल] 75. 1 a  
sprout, a shoot.

करेडा [ करेडा ] 9 7 a  
 basket, net-work  
 करनैयकिया [ करनैयकिया ] 74  
 14 a pad of horse-  
 gram  
 करन [ कर ] 12, 3 the  
 name of a tree.  
 कर [ कर ] 36 3 morning.  
 करनकरि [ करन+कर ] 118  
 every morning  
 करवाहर [ करवाहर ] 37 18  
 the space behind the  
 door  
 करिसीख [ करिसीख ] 2 16  
 A cornucopia  
 करण [ करण ] 3 28 A  
 narrative  
 करड [ D ] (c) (V) 17, 26  
 a pot-a red ( करण )  
 कर [ कर ] 16, 6 a tory  
 करि [ कर ] 19 16 wh re.  
 काय [ काय ] f3 14 a  
 body  
 काइस्तान [ काइस्तान ] 6  
 having p the dead  
 body  
 काकजा 2 2 the leg  
 of a

कारेहण [ D ] 74 4 a  
 kind of vegetable Guj  
 कारे.  
 काकि [ काकि ] 75, 5 a bla-  
 ckbird.  
 कारक+ह 31 15, to die.  
 काकनय [ काकनय ] 67 6,  
 dead.  
 काकमास 27 18, death-  
 month; the proper time  
 for death.  
 काकनयिनी [ काकनयिनी ] (c)  
 37 17 of a mature  
 age.  
 कादिर [ कादिर ] 69 25  
 Will do  
 किनये [ किनये ] 18 4 why  
 what etc.  
 किन [ किन ] 32, 14, black.  
 किनय 31 12 the em-  
 phatic particle- what  
 to speak of  
 किनय [ किनय ] 72, 20 in-  
 digent, poor  
 कीर [ कीर ] 32, 16 to  
 do (passive).



खेल [ खेल ] 15. 4 to  
 play  
 कुम्भ [ कुम्भ ] 12. 20 a  
 womb.  
 क्रुधि [ क्रुधि ] 17 15  
 angry  
 कुस [ कुस ] 17 11. Kus  
 grass.  
 केरप [ केरप ] 67 16 how  
 much.  
 कोटी [ कोटी ] 34. a lac.  
 कोटुक्षिपुरिषा [ कोटुक्षिपुरिषा ]  
 10 17 family serv-  
 ant chamberlain.  
 कोर 15 8 the name  
 of a flower  
 कोक [ कोक ] 75 15 the  
 front portion of the  
 branch of a tree. see  
 (c).  
 कोष [ कोष ] 27 23 anger  
 कोष [ कोष ] 79 11 with  
 कस cyc-lide.  
 कोसुनयनकाय 28 1 (N)  
 कोह [ कोह ] 41. 17 anger  
 ककुष [ ककुष ] 12. 2 a bo-  
 dice  
 कपयापधारण [ कपयापधारण ]

72. 2 a man suffering  
 from palsy v L कप  
 यण (c) better  
 कङ्करीषा 75 2. the leg  
 of a heron.  
 कंत [ कंत ] 14 14 belo-  
 ved.  
 किमुष [ किमुष ] 17 26 a  
 kind of tree; कम्बु tree  
 कुम्भिया [ कुम्भिया ] 76 16 a  
 gourd.  
 कस [ कस ] 18. 9 destru-  
 ction.  
 कहरपार [ कहरपार ] 17 26.  
 burning coals of कहर  
 wood.  
 कसर [ कसर ] 45 1. to  
 bear  
 कसय [ कसय ] 8 16 A  
 fast.  
 कास [ कास ] 41 19 eatable.  
 किन्नायक [ किन्नायक ] 18 1  
 quite soon  
 कीरपार [ कीरपार ] 6. 14  
 A milk-gourd.  
 कुम्भ [ कुम्भ ] 15 a hunch  
 -back woman.

सुक्ष्म [ सुक्ष्म ] 57 12.  
small.

बेधस्रवा [ बेधस्रवा ] 16. 7  
bringing out phlegm.

कष [ कष ] 15 7 a back.

कम् [ D ] 71 16 a  
pillar

किसर [ D ] 44 45 to  
abuse

कटिपा [ कटिपा ] 77 2. a  
stone of a fruit.

कटिपा [ कटिपा ] 3 7 A  
courtesan.

कम् 53 1 way

कपलाक्षुप [ कपलाक्षुप ] 14.16  
th palate of an ele-  
phant

कपिर [ कपिर ] 44 45 to  
capture

कम्पाकुपाम [ कम्पाकुपाम ] 80  
1 from ilage to  
ilag

कादावर [ कादावर ] 8 12. A  
householder

किरार [ किरार ] 79 12. to  
be faint.

कीर [ कीर ] 11 14 mo-  
lody

कीरा [ कीरा ] 76. 15. a  
neck.

कुचरमर्ष [ कुचरमर्ष ] 4 17 A  
kind of mortification. (N)

कुचरमर्षारिषी [ कुचरमर्षारिषी ]  
32. 8 guarded in con-  
tinence.

कुक्षि [ कुक्षि ] 8. 5. lodiga.

कुक्षि [ कुक्षि ] 77 4 a  
pld.

केशर [ केशर ] 8. 19. to  
hold, casual केशरि

3rd para plu. Pres.  
केशर [ केशर ] 67 4. A  
series of nine heavens  
see Appendix III.

कोटिहा [ कोटिहा ] 36 20  
the members of the  
Hymn.

कोटी [ कोटी ] 36. 10 a  
group.

कोटारकी 76. 2. a row  
of round stones.

कोटारविजय [ कोटारविजय ] 8.  
15. the sound of colo-  
rial minstrelsy

परम्पर [परीक्षति] 18 14  
[ (c) to try ] to hold  
to observe.

पर [पर] 8 25 A house.  
माप्स [मत्स्यति] 38 11 to  
kill

घुह [घोषित] 26 18 an-  
nounced.

घोषण [घोषण] 29 15  
proclamation.

चतुर्थ [चतुर्थ] 32 10 fourth.

चतुर्विधा [चतुर्विधा] 4 1  
of four kinds.

चतुर्विंशति [चतुर्विंशति] 54  
12 twenty-fourth.

चत्वारिंश [चत्वारिंश] 59 9  
sixty-four

चक्रवर्ति [चक्रवर्ति] 84 5  
the supreme ruler

चक्षु [चक्षु] 84 4 the  
eye.

चक्र [ D ] 18. 19 a  
collection.

चक्रवर्ति [चक्रवर्ति] 17  
15. enraged.

चक्र [चक्र] 74 10 akin

चप [चप] 26<sup>1</sup> 21 to  
give up.

चरि [चरि] 56 18 last  
चार्तर [चार्तर] 84 5 ha-  
ving four ends.

चामीकर 2. 16 gold.

चिह्न [चिह्न] 1<sup>2</sup> 4 to  
stand.

चिह्नक [चिह्नक D] 76  
5 a piece of plank.

चिप [चिप] 17 25  
pyre

चीर 67 7 a garment

चुम [चुम] 13 22, fallen.

चुम्मावपा [चुम्मावपा] 53  
16 stepmother

चैत्य [चैत्य] 1 2. A sac-  
tuary from चित्त a  
pyre 1. originally a  
a temple built on the  
ashes of saint or a  
holy man.

चैत्य 18 14 cloth.

चौत्तीस [चौत्तीस] 54  
15 thirty-fourth.

चौदस [चौदस] 54. 10  
fourteenth.

शैया 1 1 (N) A name  
of a city

चन्द्रिम [चन्द्रिम] 67 3 the  
head of the moon.

चिन्तया [चिन्तया] 66 16  
pondering

छ [च] 3 20 ax.

छाविषा [D] 6 10 dang  
cakes

छह पद] 12 10 6th.

छाँड्डाय [चन्द्राय] 8 10 A  
kind of mortification to  
which fasts upto the  
16 meal

छल [छल] 15 7 no um-  
1 1

छिरसा [छिरसा] 74 11  
the state of having  
vaina.

छह [चह] 1 6 16.

छयच [चह] 35 17 a kind  
of a demigod

छयचापयय [चक्रयय] 1, 11  
A shrine of a Yaksha  
(A kind of demigod).

छयचरिष [चयचि] 19 2  
battered

छयचय [चयच] 73 21  
country

छययु [चय] 11 10 a  
knee

छयय [चयय] 81 17 birth.

मलोया [ मलोय ] 77 4. a loach.

मल्ल [ मल्ल ] 56 3. burning.

मल्ल [ मल्ल ] 3. 15. as just as.

मल्लामल्ल [ मल्लामल्ल ] 74 8 as for example, to wit.

मल्ल [ मल्ल ] 48.5 by which time.

मल्ल [ मल्ल ] 52. 10 a vehicle.

मल्ल [ मल्ल ] 84 6. giver of knowledge.

मल्लिपुत्र [ मल्लिपुत्र ] 21. 11. should be known.

मल्ल [ मल्ल ] 75 4. a know.

मल्ल [ मल्ल ] 50 19 born i. e. a child.

मल्ल [ मल्ल ] 15 14 to go.

मल्ल [ मल्ल ] 1 3 until this expression is used to show the deletion of na often repeated passage.

मल्लोपाय [ मल्लोपाय ] 4 10 for the all life.

मल्लि [ मल्लि ] 19 20. of whom.

मल्लुमिष [ मल्लुमिष ] 14 15. a kind of red flowers.

मल्लो-मल्लो [ मल्लो-मल्लो ] 16 8 when.

मल्लि [ मल्लि ] 17 6. a tongue.

मल्लिपुत्र [ मल्लिपुत्र ] 81 17 life.

मल्लिपुत्र [ मल्लिपुत्र ] 79 11 with spiritual strength.

मल्ल [ मल्ल ] 19 2. old.

मल्लराज [ मल्लराज ] 29 9 a crown prince.

मल्ल [ मल्ल ] 34 14 oldest.

मल्लोपाय [ मल्लोपाय ] 79 5 (pass. present. part. मल्लोपाय to sea.) viable.

मल्लि [ मल्लि ] 50 11 source of life.

मल्ल [ मल्ल ] 2 15 yojana, a distance equal to eight miles.

मल्ल [ मल्ल ] 3. 17 youth.

बोहिदिष्ठ [बहिदिष्ठ] 27 24  
the 1d-st of the Pan  
da as

म [स्त] 4 5 therefore  
th t ab t

अप [अप] 1 leg  
अपिष्ठ (अपिष्ठ) 12 21  
prat ling

अम [अम] 3 16 4 birth  
अम अम | 1 + (N)

अपार [अपार] 26 8. 10  
th k

अपार [अपार] 12 25  
t th k

अम [अम] 37 14 to  
t th t maciate  
or t (N)

अम [अम] 36 5 em  
at

अम [अम] 31 5 t  
f ac

अम [अम] 34 8 an abode

अम [अम] 6/ 16 the  
period t sten

अम [अम] 1  
15 t -अम कथन (N)  
with the anding pos-  
tu b ak g off

अम [अम] 21 15. 1a  
a standing posture  
see (c).

अम [अम] 44 11 a  
child

अम [अम] 47 13 a  
male child

अम [अम] 47 12 a  
girl-child

अम [अम] 175 2 a  
poson

अम [अम] 117 bathed  
अम [अम] 84 6. know-  
ledge

अम [अम] 64 4 sho-  
uld be known

अम [अम] 21 8  
with अम wiping aw-  
ay manifold actions

अम [अम] 33. 20  
made up of

अम [अम] 12. 20 One's  
own

अम [अम] 12 23.  
sitting

अम [अम] 11 5 childless,  
tattle (c).

बेयत्त [ झट्ठ ] 84 17  
should be known.

वै 1 8 an expletive  
( N )

तत्र [ तट् ] 4 1 then.

तत्रो [ तट् ] 18 1 then.

तस्मात् [ तस्मि ] 44 16. to  
look down with con-  
tempt.

तच्छ [ तच्छ ] 5 14 third.

तत्तत्तत्तत् [ D ] 38 9 oco-  
matopoetic word for the  
sound of snapping

ति [ ति ] 79 4 a side.

तत्र [ तत्र ] 2 20 there

तत्रांतर [ तत्रांतर ] 55 4  
after

तत्रमिया [ तत्रमिया ] 74 14  
young nro

तस्मात् [ D ] 29 9 (c)

तस्मातो तस्मात्तस्मात् तस्मात्तस्मात्  
तस्मातो व' । हे. वा. ए. the  
master of city-guard.

तत्र [ तत्र ] 53 23 pena-  
nce.

तत्रकर्म [ तत्रकर्म ] 8 11 a  
mortification.

तत्रोक्तम् [ तत्रोक्तम् ] 32. 11.  
mortification.

तथा [ तथा ] 4 2 In that  
manner

तथापि [ तथापि ] 35 3 of  
such sort

तारय [ तारय ] 84 7 One  
who makes us cross.

तारय [ तारय ] 78 1 stars.

तारिष [ तारिष ] 10 12 like  
that.

तारिष्य [ तारिष्य ] 3 14 of  
that type

तारय [ तारय ] 44 16 to  
give blows.

तारिष्यतपत् [ तारिष्यतपत् ] 76.  
6 the strip of a palm-  
-leaf

ति [ ति ] 55 2 three.

तिस्सुतो [ तिस्सुतो ] + 13.  
thrice

तिस्से [ तिस्से ] 28 3 sharp.

तिष्ण [ तिष्ण ] 84 7 crossed.

तिष्ठिष्य [ तिष्ठिष्य ] 45 1  
to bear with patience.

तिष्ठिष्य [ तिष्ठिष्य ] 50 10  
lower (life).

तिषाह [तिषाही] 28 19 three  
 steps. (c)  
 तात्पातर [तात्पातर] 84. 3 the  
 mak of the ford, the  
 pathmaker  
 तीसरा [तीसरा] 54 14  
 thirtieth.  
 तुमिषीया [तुमिषीया] 3 14  
 to-day.  
 तुमिषीय [तुमिषीय] 16 5 in  
 lently  
 लघ [लघ] 55 23 light.  
 मरस [मरस] 51 17  
 thirter  
 तिरुस [D] 13 4 a ball  
 बज [बज] 12 20. breasts  
 यामयावनी [यामयावनी] 75.  
 19 row of small  
 = 1 or 2  
 यिमिय [यिमिय] 66 9 tran  
 q 1  
 युग [युग] 41 12 grove.  
 धर [धर] 4 19 a  
 d  
 परिण [परिण] 1 8  
 पुरा  
 रति रात 16 14

दध [दध] 17 11. Dat  
 bla grass  
 दरिय [दरिय] 12 3. bro-  
 ken.  
 दसय [दसय] 6. 21 to  
 give.  
 दसद [D] 37 18. quickly  
 दसदसमिया [दसदसमिया]  
 59 23 ten collections  
 of t a days.  
 दसद [दसद] 18. 13. first.  
 दसद [दसद] 41. 8.  
 mad up of ten nails  
 दसम [दसम] 32. 10 tooth  
 दसार [दसार] 3. 2. (N)  
 Yadava.  
 दायो [दायो] 7 12. a girl.  
 a store.  
 दाम 15 8. a string.  
 दारय [दारय] 47 12. a  
 boy  
 दारया [दारया] 47 12. a  
 girl.  
 दारिया [दारिया] 11. 5. a  
 girl  
 दारिय [दारिय] 27 24  
 a h



विर [वि] 75 15 a less  
 then water-bag  
 निष्टी [निष्ट] 12 4. sight.  
 निष्ण [निष्ण] 20 20. given  
 निष्ण [निष्ण] 18 14  
 celestial  
 निषाधर [निषाधर] 14 14  
 the sun.  
 निषीमाग [निष्ण] 2. 19 a  
 direction.  
 निषायय [निषायय] 26 15  
 the name of a song.  
 दुकर [दुकर] 80 10 diffi-  
 cult to be done.  
 दुर्दृष्ट [दुर्दृष्ट] 3 4 diffi-  
 cult to be checked.  
 दुग्ध [दुग्ध] 12 20 milk.  
 दुर्द्विपासा [दुर्द्विपासा] 18.  
 4 unbearable.  
 दुर्द्वार [दुर्द्वार] 4 20 to  
 climb  
 दुर्द्वार [दुर्द्वार] 28 14. a door  
 दुर्द्वार [दुर्द्वार] 2. 14.  
 twelve.  
 दुर्द्वार [दुर्द्वार] 54 10  
 twelfth.  
 दुर्द्वार [D root] 80.21  
 to wander  
 देर [देर] 12.23. to give.

देवता [देवता] 67 5 god-  
 hood.  
 देवायुषिय [देवायुषिय] 39  
 2. beloved of gods.  
 देवायुष्य [देवायुष्य] 10 19  
 (N)  
 देवस्य [देवस्य] 84 8. a  
 preacher  
 दो [दो] 56 15 two.  
 दोष [दोष] 3 5 second.  
 दुर्द्वार [दुर्द्वार] 3. 16 seeing.  
 दुर्द्वार [दुर्द्वार] 2. 16. The  
 lord of wealth Kubera.  
 दुर्द्वार [दुर्द्वार] 55.  
 21. overspread with  
 veins.  
 दुर्द्वार [दुर्द्वार] 4 2 Religion,  
 religious tenets.  
 दुर्द्वार [दुर्द्वार] 15 20  
 the doctrinal discourse.  
 दुर्द्वार [दुर्द्वार] 81  
 23 the religious vigil.  
 दुर्द्वार [दुर्द्वार] 12. 9  
 moment for religious pur-  
 poses.  
 दुर्द्वार [दुर्द्वार] 15 8.  
 being held.

धम 42 | an echo-word  
for all

घाह [बाह] 6 14 a n ras

घाराहय [बगल] 12 3  
be t n b a howar

धुवा [दुल्ल] 14 23 a  
daughter

नगमाह नगमाह] 32 16  
naked ear

नगमाह नगमाह] 28 1 a  
Banyan tree.

नगमाह [D हाके] 27 4 is  
kn wn

नगरी [नगरी] 1 1 A city  
the i also found  
25 नगरी

नगमाह [नगमाह] 10 11  
( )

नगमाह नगमाह

नगमाह नगमाह] 1  
cl

नगमाह 1 1  
l t t

नगमाह 15  
l th

t 1b utter  
dit

नामपेक्ष [नामपेक्ष] 14, 27 a  
name

नाय [नाय] 22 2 known

नासा [नासा] 77 8 a  
nose

निहरेबमूय [निहरेबमूय] 35, 14  
thick like a mass (of  
clouds)

निहरेबमूय [निहरेबमूय] 29 14  
going out of the world

निहरेबमूय [निहरेबमूय] 35 1  
goose out withdrew

निहरेबमूय [निहरेबमूय] 10, 23  
to start out

निहरेबमूय [निहरेबमूय] 1 3, west  
forth

निहरेबमूय [निहरेबमूय] 4 5 the  
y oaym for a Jain  
monk-lit k others

निहरेबमूय [निहरेबमूय] 37 14 no-  
mx ed

निहरेबमूय [निहरेबमूय] 80, 11  
on who best cleanses  
himself of actions

निहरेबमूय [निहरेबमूय] 17 21  
wreaking

निहरेबमूय [निहरेबमूय] 27 23  
burst

निरापराधा [निरापराध] 27  
 14. made a sinful resolve  
 for निरापराध see उत्पन्न IX  
 34  
 निरा [निरा] 44 15 to  
 censure  
 निरुद्ध [निरुद्ध] 34 14 not  
 throbbing  
 निरुद्धा [निरुद्ध] 2 16.  
 constructed.  
 निरुद्ध [निरुद्ध] 74 10  
 fleshless.  
 निरुद्ध [निरुद्ध] 27 23 once  
 own.  
 निरुद्ध [निरुद्ध] 12 5  
 to observe.  
 निरुद्धमा [निरुद्धमा] 42 19  
 beyond calamity  
 निरुद्ध [निरुद्ध] 37 13  
 to disappear to hide.  
 निरुद्ध [निरुद्ध] 8 5 a  
 blue lotus.  
 निराधिय [निराधिय] 18 14  
 thrown.  
 निरुद्ध [निरुद्ध] 28 8.  
 having heard.

निरास [निरास] 58 18.  
 a deep breath.  
 निसीपा [निसीपा] 12 14  
 to lie down  
 नीच [नीच] 45 3. low  
 नीचारेह [नीचारेह] 11 11.  
 to go for stools.  
 निमित्तिय [निमित्तिय] 11 4  
 an astrologer  
 निमित्त [निमित्त] 53 2. should  
 be known.  
 निरुद्ध [निरुद्ध] 28 5  
 the condition of a hell  
 dweller  
 पक्षीक्षिय [पक्षीक्षिय] 2 17 a  
 sport.  
 पक्षिचर [पक्षिचर] 15 15  
 to throw  
 पक्षिमह [पक्षिमह] 67 11.  
 gracious by nature.  
 पक्षिहिय [पक्षिहिय] 45 15  
 controlled careful.  
 पक्षस [पक्षस] 8 8 beauty  
 पक्षय [पक्षय] 35 16. a  
 greatgrandfather

परप्रोपगार [प्रोपगार] 84 4  
mark of the light.

परप्रकाश [प्रप्रकाश] 2 18 To  
the very light

परप्रकाश [प्रप्रकाश] 41 12  
to renounce.

परप्रकाश [प्रप्रकाश] 29  
16 to report back

परप्रकाश [प्रप्रकाश] 12 13  
to descend

परप्रकाश [प्रप्रकाश] 36 15  
m

परप्रकाश [प्रप्रकाश] 3 14  
hidden.

परप्रकाश [प्रप्रकाश] 18 11 after

परप्रकाश [प्रप्रकाश] 28 2  
o red

परप्रकाश [प्रप्रकाश] 29 12  
( ) th fairly suffering

it th m enters  
the j Harn it

(N) (T) Th man  
i l t the

rd  
परप्रकाश [प्रप्रकाश] 3 Th

1 3rd and 4th

परप्रकाश [प्रप्रकाश] 1 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

परप्रकाश [प्रप्रकाश] 30 19 a  
throne.

परप्रकाश [प्रप्रकाश] 11 9 cloth

परप्रकाश [प्रप्रकाश] 1 3  
went back

परप्रकाश [प्रप्रकाश] 58  
16 to accept

परप्रकाश [प्रप्रकाश] 31 13  
to accept

परप्रकाश [प्रप्रकाश] 4 10 to withdraw

परप्रकाश [प्रप्रकाश] 14 11  
awakened

परप्रकाश [प्रप्रकाश] 31 15  
a stop prevention, an  
obstruction.

परप्रकाश [प्रप्रकाश] 14 3 to return

परप्रकाश [प्रप्रकाश] 32 13  
complete.

परप्रकाश [प्रप्रकाश] 11 6. an  
observance.

परप्रकाश [प्रप्रकाश] 35 39 an  
idol.

पडिप [पडिप] 36 8. fallen.  
 पडिपापडिप [ पडिपापडिप ]  
 56 5 renouncing.  
 पडिपापडिप [ पडिपापडिप ] 9 6  
 to offer  
 पडिपापडिप [ पडिपापडिप ] 13 6  
 to clean up.  
 पडिपापडिप [ पडिपापडिप ] 17 21  
 observing with a view  
 to clearness or cleanli-  
 ness.  
 पडिपापडिप [ पडिपापडिप ]  
 9 6. gives them leave.  
 पडिपापडिप [ पडिपापडिप ] 37 13.  
 to procure.  
 पडिप [ पडिप ] 55. 2. First.  
 पडिपापडिप [ पडिपापडिप ] 28. 12  
 fifty  
 पडिप [ पडिप ] 2. 2. first.  
 पडिपापडिप [ पडिपापडिप ] 63 2.  
 fifteen.  
 पडिपापडिप 45 11 (C)  
 (N)  
 पडिपापडिप [ पडिपापडिप ] 34 13. The  
 name of Bhagavati  
 Sūtra, the 5 th one of the  
 Jain Canon.

पडिपापडिप [ पडिपापडिप ] 73. 18  
 like a serpent.  
 पडिपापडिप [ पडिपापडिप ] 1 7 pre-  
 ched set forth.  
 पडिपापडिप [ पडिपापडिप ] 74 11.  
 to be known  
 पडिपापडिप [ पडिपापडिप ] 12 2. the  
 young of the milk from  
 the breasts.  
 पडिपापडिप [ पडिपापडिप ] 67 7 a pot.  
 पडिपापडिप [ पडिपापडिप ] (c)  
 17 11 plucked up  
 leaves.  
 पडिपापडिप [ पडिपापडिप ] 67 4 a  
 layer  
 पडिपापडिप [ पडिपापडिप ] 38. 1.  
 a basket.  
 पडिपापडिप [ पडिपापडिप ] 84 4 a lamp.  
 पडिपापडिप [ पडिपापडिप ] 17 7 with  
 the weight in the front  
 i. e. bent forward.  
 पडिपापडिप [ पडिपापडिप ] 26 20. be-  
 ginning from.  
 पडिपापडिप [ पडिपापडिप ] 36. 14  
 greater in quantity  
 पडिपापडिप [ पडिपापडिप ] 2. 17  
 joy happiness past pass-

ive participle used as  
a noun

पमोह [ पमोह ] 36 13 a  
festival

पप्रच [ प्रच ] 73 10 per  
mitted by the preceptor  
प । प्रच १. ०. प्रच Zeal  
only ३००. (c)

पपावह [ प्र+वह ] 10 11.  
o gave birth to.

परिकिञ्च [ परिकिञ्च ] 18 19  
surrounded.

परिमाह [ परिमाह ] 41 16.  
possession

परिबोद्ध [ D ] परि+बुद्ध to  
be dashed round.

परिजाम 18 ५ deter  
mination a mood of  
mood.

परिगम्यायवसिष [ परिगम्या-  
वसिष ] १७ 6 proper  
t. t. t. n.

परिपरेत [ परिपरेत ] 38 13  
(b) c. ty

परिमापह [ परिमापह ] 26  
11 to divide.

परिपाप [ परिपाप ] 4 20  
period.

परिपायो [ परिपाय ] 23 ५  
a period.

परिपान [ परिपान ] 28. 15.  
the period of ascetic  
life.

परिपिञ्च [ परिपिञ्च ] 17 17  
dewd of

परिपुष्ट [ परि+पुष्ट ] 3. 1  
to dwell.

परिपुष्ट [ परिपुष्ट ] 14 12.  
to carry in the womb.

परिपुष्टी [ परिपुष्टी ] 55 2.  
swirls.

परिपुष्ट [ परिपुष्ट ] 1 3 A.  
congregation.

पुष्ट 35 19 a measure  
of weight.

पुष्टात [ पुष्टात ] 76. 11 a  
kind of tree.

पुष्टिपुष्ट [ पुष्टिपुष्ट ] 55 22.  
covered over

पुष्टाय [ पुष्टाय ] 8. 8.  
entered the order of  
Jain monks.

पुष्टाय [ पुष्टाय ] 2 20 A  
mountain.

पयस्य [ अयसि ] 14 2  
 gives up the worldly  
 life.  
 पयस्य [ D अयस्य ] 79 10  
 faded.  
 पयस्य [ अयस्य ] 18 8 fine  
 praise-worthy  
 पथ [ पथि ] 19 3 a road.  
 पथकर [ D ] 18 19 a  
 collection.  
 पथ्या 76 8 a kind of  
 tree.  
 पथाय [ अथायसि ] 18 21  
 to determine.  
 पथीन [ अथीन ] 18 12 free.  
 पथगर् [ अथोसि ] 28 15  
 to attain.  
 पथ्यमायाय [ अथ्यमायाय ]  
 18 16 twilight dawn.  
 पथ्युष [ अथुष ] 14 3  
 appeared.  
 पथ्या [ अथुष ] 74 9 san-  
 dal.  
 पथार [ अथार ] 2 16  
 ramparts.  
 पथय [ अथय ] 14 11 the  
 reader (of the dream)

पाण [ D ] 22 17 a chan-  
 dala Prof Vaidya life  
 anomalous since he  
 was already dead; Bar-  
 nett 'hooks' no author-  
 ity  
 पाण [ पाण ] 41 19 drinking  
 पाणय [ पाणय ] 58 16  
 drink.  
 पाणायय [ अयसिपाणय ] 41  
 12 harm to life.  
 पाणायनी 75 18 a row  
 of small round vessels.  
 पाणिय [ पाणिय ] 22 18  
 water  
 पाणिमाहर्ष [ पाणिमाहर्ष ] 3 17  
 a marriage.  
 पामारय [ अयसिपाणय ] 78 1  
 of the morning.  
 पायोक्ता [ अयुक्ता ] 3 2  
 leadership; also written  
 as पायुक्ता by Max.  
 पाय [ पाय ] 74 10 a foot.  
 पायमाहर्ष [ अयसिपाणय ] 14 6  
 holding of feet.  
 पायपिच्छा [ अयसिपाणय ] 11 8  
 made illustratory or ex-  
 plicatory notes

पायव [ पायव ] 2 23 A  
tree

पारणाय [ पारणाय ] 8 16 a  
last-to eat & day

पारह [ पारह ] 42. 20 to  
obey

पाखि [ पाखि ] 1 25 raised-  
up id

पाषण [ पाषण ] 4 5 A  
locust

पाषेजमान [ पाषेजमान ] 38 3  
come to press part  
pass 1 प्र+√माप्

पाम [ पाम ] 2 5 the  
id

पामा [ पामा ] 9 2 to  
be

पामा [ पामा ] 1 12 see  
S

पामाविष [ पामाविष ] 18  
f h ghi  
l l t m

पामाय [ पामाय ] 3 1 A  
f पा म मा

पामाविष [ पामाविष ] 5  
l l

पिर [ पिर ] 27 24 a  
father

पिष्टिकरण [ पिष्टिकरण ]  
78 1 the spinal chord  
with its bones

पिष्टिमस्तिष्क [ पिष्टिमस्तिष्क ] 79  
5 sinking into the  
back

पिष्ट [ पिष्ट ] 36 1  
a bark t.

पिष्ट [ पिष्ट ] 12 8 like

पौराण [ पौराण ] 6 21  
gift out of love

पीय [ पीय ] 28 2 yellow

पुष्टि [ पुष्टि ] 28 2 earth.

पुष्पमह [ पुष्पमह ] 1 1 (N)  
A name of a sanctuary  
पुष्प [ पुष्प ] 2 3 a  
flower

पुष्पचर्च [ पुष्पचर्च ] 10 9  
flower offerings

पुष्पाराम [ पुष्पाराम ] 35. 13.  
flower garden.

पुष्पवय [ पुष्पवय ] 36. 4.  
h & of flowers.

पुष्पविषय [ पुष्पविषय ] 2 19 East  
उत्तरपुष्पविषय = \ th-east



एषमिमुह [ एषमिमुह ] 29 2 facing towards  
 east.  
 एषि [ एष ] 34 14 a  
 man.  
 एष [ एष ] 7 5 the name  
 of Jain scriptures exist-  
 ing before the present  
 एष their number  
 was 14.  
 एषरसावरसका [ एषरसावरसका ] 56 1 (N).  
 ऐसिवा [ ऐसिवा ] 77 9 a  
 hind.  
 ऐह [ ऐह ] 12 4 to see.  
 ऐर [ ऐर ] 75 6 knee-  
 joint.  
 ऐरा [ ऐरा ] 2 22 an  
 event.  
 ऐरा [ ऐरा ] 8 15 the  
 first watch of the night  
 (N)  
 ऐरा [ ऐरा ] 13.  
 17 an oratory  
 ऐरा [ ऐरा ] 31 18.  
 fire handiwork.  
 ऐरा [ ऐरा ] 27 25  
 Pandava.

ऐरा [ ऐरा ] 28 1.  
 (N)  
 ऐरा [ ऐरा ] 28 13 (N)  
 ऐरा [ ऐरा ] 4 7 lit. to  
 touch. i. e. to observe.  
 ऐरा [ ऐरा ] 7 10 to  
 break.  
 ऐरा [ ऐरा ] 17 22.  
 blossomed.  
 ऐरा [ ऐरा ] (1) 3 5  
 foot-soldiers of the  
 army The printed E  
 has ऐरा  
 ऐरा [ ऐरा ] 6 22.  
 thirty-two.  
 ऐरा [ ऐरा ] 54  
 15 thirty-second.  
 ऐरा [ ऐरा ] 2 19 Our  
 side.  
 ऐरा [ ऐरा ] 214 The  
 city of Dwarka.  
 ऐरा [ ऐरा ] 4 17 twelve.  
 ऐरा [ ऐरा ] 28 14  
 twelfth.  
 ऐरा [ ऐरा ] 24 15  
 versed in 12 canonical  
 works.

बाह्यलया [बाह्य] 10 10  
chidhord

बाह्यपथि [बाह्यपथि] 11  
o t n g from  
ch thund

बाह्यपथि [बाह्यपथि] 1 12  
t

बाह्यपथि [बाह्यपथि] 50 3  
t t t o

बाह्यपथि [बाह्यपथि] 54  
l t -ri -second

बाह्यपथि [बाह्यपथि] 1 hand  
बाह्यपथि [बाह्यपथि] 12 12  
o

बाह्यपथि [बाह्यपथि] 59 12  
t

बाह्यपथि [बाह्यपथि] 2 k ned  
बाह्यपथि [बाह्यपथि] 3

बाह्यपथि [बाह्यपथि] 4 the

बाह्यपथि [बाह्यपथि] 14  
l t t era

बाह्यपथि [बाह्यपथि] 5 16

बाह्यपथि [बाह्यपथि] 31  
बाह्यपथि [बाह्यपथि] 1 1

बाह्यपथि [बाह्यपथि] 11 6 devoted  
to.

बाह्यपथि [बाह्यपथि] 32 15, a meal.  
बाह्यपथि 9 9 a pantry

बाह्यपथि [बाह्यपथि] 11 12, de-  
struction.

बाह्यपथि [बाह्यपथि] 8 6, beauti-  
ful.

बाह्यपथि [बाह्यपथि] 9 6,  
to fill.

बाह्यपथि [बाह्यपथि] 8, Pot. part.  
of बु, but carrying bare  
the sense pres. part.  
being.

बाह्यपथि [बाह्यपथि] 79 7 a  
portion.

बाह्यपथि [बाह्यपथि] 13 14, a bro-  
ther.

बाह्यपथि [बाह्यपथि] 8 4 bro-  
thers.

बाह्यपथि [बाह्यपथि] 83, 20,  
should be spoken.

बाह्यपथि [बाह्यपथि] 38 13.  
बाह्यपथि [बाह्यपथि] 6, 11 a  
wife.

बाह्यपथि [बाह्यपथि] 32 11  
बाह्यपथि to exercise in  
penance.

वास [वाच] 79 12. speech.  
 वास [वाच] 79 14. ashes.  
 वासर [वाच] 79 12. to  
 speak.  
 वासराधि [वासरधि] 55. 22.  
 a heap of ashes.  
 विषय [विषय] 31. 14. alma.  
 विषयापरिधा [विषयापरिधा]  
 wandering for alma.  
 वीर [वीर] 18. 1. fright-  
 ened.  
 मोक्ष [मोक्ष] 58 17  
 food.  
 वरे 1 6 reverend sar  
 used to address the  
 preceptor of Pali वरुण  
 (N)  
 मर [मर] 2. 16 intellect  
 mental powers  
 महामरुण [महामरुण] 15  
 2 in the mind. वि  
 महिम [महिम] 8. 26 ful  
 dlio-class.  
 महिष [महिष] 27 23 clay  
 मनामिरामा [मनामिरामा]  
 31 11 pleasing to the  
 mind.

मनुष्या [मनुष्या] 31 11  
 pleasing  
 मनुस्स [मनुस्स] 17 14 2  
 man.  
 मण्णे [मण्णे] 12. 20 1  
 think.  
 मत्थप [मत्थप] 17 24 a head.  
 मह [मह] 15 8 a gar  
 land.  
 मह [मह] 35 13 big  
 महामहाकम [महामहाकम] 19  
 1. big  
 महत्त [महत्त] 30 15. ma-  
 gnificent.  
 महारिह [महारिह] 11 9 of  
 great worth.  
 महाशुभा [महाशुभा] 45.  
 15 Noble.  
 महाकम [महाकम] 19 8. big.  
 महारिदेह 68.5 the name  
 of the country  
 मोक्षि [मोक्षि] 75 12 a  
 buffalo  
 मृष्ट [मृष्ट] 12. 12 sweet.  
 महेशिया [महेशिया] 15 23  
 a woman रज्यं leav-  
 ing out the mention  
 of princesses.

माउनुंग [मउनुंग] 77	9	a	kind of lemon	(N)
माखिय [D] 79	9	the	head of a village	नाथ (c)
माणुम्मवा [मणुम्मवा] 16	7		to men	
माकाया [माकाया] 35	9		a g a 3-ake	
मास [मास] 14	a		h i of p ha	
माहण [माहण] 14	20	a	Brabm	
माखिय [माखिय] 4	15		m thir	
मिच्छा मिच्छा] 10	13		t ul	
मिच्छाईमण [मिच्छाईमण] 41	1	heretical	beli [	
मिहायमाण [मिहायमाण] 74			1 ith ri g	
मुंग [मुंग] 1	A	tabo		
मुमा [मुमा] 4	1	kind		
मुच्छिन्न [मुच्छिन्न] 27	9		m 1 deep addicted	
मुच्छिन्ना [मुच्छिन्ना] 2	5		fu ted	

मुसापडी [मुसापडी] 62	12		(N)	
मुखय [मुखय] 12	22		child-like	
मूया [मूया] 78	3	a	kind of plant, a radish	
मुसाबाय [मुसाबाय] 41	12		falsehood	
मेहुण [मेहुण] 41	16	sexual	intercourse	
मोफक [मुफ] 84	7	liberated		
मोमर [मुएल] 35	20	a	mace	
मोमण [मोमण] 9	6	a	sweetball	
मोपम [मोपम] 84	7	a	liberator	
महिया [महिया] 2	17		adorned	
ममण [ममण] 12	21	babbling	speaking indistinctly	
मुडापर [मुडापर] 32	4	to	get tansured	
मुडापडी 75	18	a	row of small troughs	

पाणि [पणि] 11 12. an  
 expletive (lit. also).  
 राज्ञो [राज] 3 13 of the  
 king (Genitive singular  
 form).  
 राजसिरि [राजसी] 16. 14  
 royal splendour  
 रज्ज्वा [रज्ज] 19 3. a  
 street.  
 रम्य [रम] 2. 17 pleasant.  
 रम्य [रम] 18 9 dirt.  
 रम्यवर्णि [रम्यवर्णि] 53 23  
 a kind of penance.  
 रात्रि [रात्रि] 58.22  
 day & night.  
 राज [राज] 3 7 A king.  
 रज्ज्वा [रज्ज्वा] 15 3. a  
 main road.  
 राजसिरि [राजसी] 52 19  
 royal splendour  
 राजा [राज] 29.9 a king.  
 रात्रि [रात्रि] 19.2. a hosp.  
 रिज्ज्वेय [रज्ज्वेय] 14 21.  
 Rīgveda.  
 रिज्ज [रज] 66. 9  
 splendid.  
 रज्ज [रज] 17 15 angry

रज्ज्वी [रज्ज्वी] 3. 7  
 The chief queen of  
 Krishna.  
 रज्ज्वी [रज्ज्वी] 2. 20 the  
 Hill of Girnar (N)  
 रज्ज्वी [रज्ज्वी] 12.4. root  
 coils of hair  
 रज्ज्वी [रज्ज्वी] 14. 13 lac.  
 रज्ज्वी [रज्ज्वी] 15 8 one  
 who has understood  
 the matter  
 रज्ज्वी [रज्ज्वी] 61 21 a  
 branch.  
 रज्ज्वी [रज्ज्वी] 10 18 excellent with  
 swift equipments.  
 रज्ज्वी [रज्ज्वी] 77 1 a  
 gourd  
 रज्ज्वी [रज्ज्वी] 14 25  
 handsomeness.  
 रज्ज्वी [रज्ज्वी] 78. 9 rough.  
 रज्ज्वी [रज्ज्वी] 12. 20 greedy  
 रज्ज्वी [रज्ज्वी] 31 11 the  
 plucking of hair  
 रज्ज्वी [रज्ज्वी] 84 3.  
 the lord of the world.  
 रज्ज्वी [रज्ज्वी] 79 9 to  
 hang

वम्ब [वर्ब] 2, 3. A divi-  
 sion.  
 वम्बु [वम्बु] 13, 15. pleas-  
 ing  
 वम्बु [वम्बु] 8, 6 a breast.  
 बट्टपावडो [वर्तपावडी] 76, 3.  
 a row of toyballs (c)  
 बट [वट] 76, 11 a ban-  
 yan tree.  
 बटिपुज [वर्तपुज] 1, 15  
 an ear ornament but  
 at the end of a com-  
 pound beat  
 बगसंड [वगसंड] 1, 2. A  
 forest-grow  
 बगीमग [वगीमग] 72, 20 a  
 moodicant, see (c)  
 बज्ज [वर्ज] 2, 16 a colour  
 बज्जडो [वर्जडो] 1, 2. A  
 description (N)  
 बज्जमया [वज्जमया] 66, 16 a  
 arrangement  
 बज्ज [वज] 28, 2 cloth  
 बजीसय ? 78, 1 a violin  
 बपर [वपर] 1, 5 to  
 speak बज्जडी (V)=spoke  
 बपय / बपय [वपय] 79, 10 a  
 face

बर [वर्ष] 11, 11.  
 decorate- to choose.  
 बबरोविष [वर्षोविष] 22, 1  
 plucked out of dep-  
 ved of  
 बागरर्ष [वर्षरर्ष] 10, 1  
 explanation.  
 बापरिया [वर्षिया] 10, 1  
 explained, spoken.  
 बापरसी [वर्षसी] 51.  
 Benares.  
 बासुपयया [वर्षपयया] 2,  
 5 the name of a hat  
 बासुड [वर्षुड] 78, 4  
 melon.  
 बावरी [वर्षरी] 38, 2  
 risk; danger  
 बास [वर्ष] 6, 16, a year  
 बास [वर्ष] 28, 13.  
 country  
 बासपर [वर्षपर] 12, 13.  
 bed-ball  
 बि [वर्ष] 4, 1, even.  
 बिहपर [वर्षिपर] 17, 1  
 to pass about, to go  
 beyond.  
 बिडड [वर्षुड] 67, 1 the  
 name of the mountain

विमल [ विमल ] 37 11  
 large.  
 विमिश्र 18.9 scattering.  
 विमर [ विमर ] 79 4 de-  
 formed.  
 विमरस [ विमरस ] 55 5  
 (b)  
 विमर 67 8 the name  
 of the first Anuttara  
 Vimala.  
 विमिश्र [ विमिश्र ] 11 17  
 death.  
 विमल [ विमल ] 22 2  
 known in detail.  
 विमि [ विमि ] 29 13 main-  
 tenance.  
 विमिश्र [ विमिश्र ] 1 15  
 broad.  
 विमल [ विमल ] 13 20  
 given.  
 विमल [ विमल ] 42.14  
 to abandon.  
 विमल [ विमल ] 16, 8. fit to be given  
 up.  
 विमल [ विमल ] 28, 3  
 discharged.

विमल [ विमल ] 27 23.  
 destitute of  
 विमल [ विमल ] 67 4  
 heaven.  
 विमिश्र [ विमिश्र ] 15 12.  
 amazed.  
 विमल [ विमल ] 76 5.  
 a strip of a flapper or  
 a fan.  
 विम [ विम ] 79 8 like.  
 विमि [ विमि ] 32, 11  
 divers.  
 विमल [ विमल ] 29 12.  
 to permit.  
 विमल [ विमल ] 3, 11  
 to enjoy to wander  
 about.  
 विमल 77 11 a flaps.  
 विमल [ विमल ] 54 12.  
 twelfth.  
 विमल [ विमल ] 18, 19 showered.  
 विमल [ विमल ] 72 5 the questions and  
 answers.  
 विमल [ विमल ] 18, 4 pain.  
 विमल [ विमल ] 37 24  
 On the shore, (N)

वेर [वे] 17 15 spita.  
 वेस [वे] 40 11 a dress.  
 वर [वर] 18 19 a  
 collection  
 स [स] 41 13 One's  
 own.  
 सम [सम] 12 12. One's  
 own  
 सार [सार] 38 24 of one's  
 accord.  
 सकार [सकार] 29 14  
 end to meet.  
 सगहिया [सगहिया] 9 13  
 car c possibly a  
 heartb c s वगरी.  
 सख [सख] 25 16 tru  
 सन्नाय [सन्नाय] 2 5 a  
 lecture the course of  
 script c  
 सदि बदि] 3 4 ty  
 ससम [ससम] 1 her th.  
 ससससमी [ससससमी] 58.  
 15 so direct us  
 of d  
 सससाह [सससाह] 3 9  
 th lead t ca van  
 g m rchant.

सहायेह [सहायेह] 10 17  
 to call.  
 सदि [सदि] 4 12 with  
 सपदिष [सपदिष] 22 8 in  
 the proper direction.  
 (c) Barnett followed  
 in trans. is wrong; used  
 with सपदिषि.  
 सपदिषि [सपदिषि] 22  
 it is the exact cross  
 direction.  
 सप [सप] 79 8.1. a ser-  
 pent.  
 समस्य [समस्य] 3 10 whole.  
 समह [समह] 10 21 right.  
 समस [समस] 1 6. An  
 ascetic.  
 समस्य [समस्य] 14 19 able.  
 समस्यभे [समस्यभे] 14 14 of  
 last similar to.  
 समसिपहर [समसिपहर] 42.  
 7 to attack.  
 समस [समस] 18 12  
 wall.  
 समस [समस] 15 6.  
 simultaneous with of  
 Gof. सप सपे Mar के  
 सप सप.



समोसहार [समोसहि] 13  
 16. to comfort.  
 समि [समो] 76. 8 a kind  
 of a tree.  
 समिह [समिह] 66 6.  
 prosperous.  
 समिह [समिह] 17 10  
 a kind of wood for  
 sacrifice.  
 समुप 29 14 a gath-  
 ering.  
 समुदाय [समुदाय] 8 36.  
 taking of alms.  
 समुदाय [समुदाय] 12 21  
 lingam.  
 समुससिप [समुससिप] 12.  
 3. raised up.  
 समोसह [समोसह] 66 13.  
 arrived.  
 समोसरिम [समोसरिम] 11 3.  
 arrived.  
 सप [सप] 21 7 hundred.  
 सपथिह [सपथिह] 8 15.  
 A bed.  
 सपसंपुय [सपसंपुय] 84 3.  
 self-awakened.  
 सप [सप] 17 15. to  
 remember

सरिचिमा [सरिचिमा] of  
 similar complexion  
 सरिचिमा [सरिचिमा] 8 3.  
 of the same age.  
 सरिह [सरिह] 8 4  
 smaller  
 सह [सह] 41. 18 a shaft.  
 सह [सह] 75 8 a kind  
 of plant.  
 सव [सव] 14 14 all.  
 सवमोमह [सवमोमह] 60  
 + (N)  
 सवसामगुणिय [सवसामगुणिय]  
 54 + indulging in all  
 modes of desire.  
 सवसव [सवसव] 78 11.  
 everywhere.  
 सह [सह] 45 1 to  
 endure.  
 सहसह [सहसह] 34 14 tho-  
 usand.  
 सहस [सहस] 41 19  
 something sweet.  
 साग [साग] 77 9 a look-  
 tree.  
 सागारी पडिम [सागारी पडिम]  
 42. 3. (N)

साक्ष्य [सक्य] 11 9 a	
sheet of cloth	
साक्षिण्य [सकिय] 6 10	
more than	
साम [सम] 75 5 a	Pr-
yangu cooper	
सामान्य [सामान्य] 82 13	
friendship	
सामसि [सामसी] 75 8 a	
kind of tree	
सामान्य [सामान्य] 17 9	
Samayika scriptures	
like 'सामान्य' etc. H. 10. 11	
अध्यात्म (T. 10. 11) law of	
pe (\)	
सामिचय [सामिचय] 9 1	fact fact 1
f	
सामि [सामि] 8	th
t	
सामान्य [सामान्य] 1	
t	r f 1
1	
साह्य [साह्य] 1	
1	
साह्य [साह्य] 1	
1	
साह्य [साह्य] 1	
1	

साह्य [साह्य] 20. 20	
help	
साह्य [साह्य] 19 21	
attained	
सिद्ध [सिद्ध] 28 16	
to attain beatitude	
सिद्ध [सिद्ध] 22.3	advised
सिद्ध [सिद्ध] 79 8	
loose	
सिद्ध [सिद्ध] 78 7 a	kind
of fruit	
सिद्ध 64 2	boastful
सिद्धि [सिद्धि] 84 9	
the condition of abso-	
lution	
सिद्धि [सिद्धि] 31. 2 a	
liter	
सिद्ध [सिद्ध] 41 8	
on ad by head	
सिद्धि [सिद्धि] 6 8	the name
of the mother of बभ्रुव-	
भीम 47 3	
सिद्धि [सिद्धि] 55 23	splendor
सिद्धि [सिद्धि] 8. 6 a	
kind of auspicious	
mark	

सिद्धपद्म [सिद्धपद्म] 28 2

a siddha-slab

सिद्धेय [सिद्धेय] 77 4  
phlegm.

सिद्ध [सिद्ध] 84 8. Bliss-  
ful.

सिद्धिपति [सिद्धि] 31. 13. a  
lady disciple

सीम [सिद्धि] 31 15. a  
litter

सीसवही [सीसवही] 79 10  
a pot-like head.

सीह [सीह] 14 11 a lion.

सीहनिधीकिय [सिद्धिनिधीकिय]  
57 12 a kind of po-  
nence.

सुखयस्य [सुखयस्य] 81. 16  
one who has well att-  
ained his object.

सुख [सुख] 74 8 dry

सुखा [सुखा] 44 13. a  
daughter-in-law

सुख्या [सुख्या] 40 11  
one who has cleansed  
himself.

सुपरिचिद्धिय [सुपरिचिद्धिय] 14  
21. well-versed.

सुपुण्य [सुपुण्य] 31 15.

meritorious.

सुमिष [सुमिष] 3. 16 A  
dream.

सुय [सुय] 22 2. heard.

सुयकीयो [सुयकीयो] 64 8.  
a scriptural book.

सुरजिय [सुरजिय] 2 21 the  
name of a temple.

सुखय [सुखय] 38. 5 well-  
formed.

सुख्य [सुख्य] 1. 3(N)

सुखान [सुखान] 16 23. a  
camelry

सुख्या [सुख्या] 10. 12  
service.

सुख [सुख] 55 22.  
well-fed with offerings  
well-ill.

सुखसुखेय [सुखसुखेय] 6. 15  
Happily

सुखय [सुखय] 6 13. de-  
licate.

सुखय [सुखय] 81 16.  
well-fulfilled.

सेय [सेय] 15 & white.

सेदि [सेदि] 29 10 a  
merchant.

सोपिपसा [सोपिपसा] 74.  
11 the state of having  
blood.

सोषस [सोषस] 3, 19 six  
teen.

सोषसम् [सोषसम्] 54 11  
sixteenth.

सोहम् [सोहम्] 67 3 the  
first heaven of Jaina.

संक्षाम [संक्षाम] 2, 1 re-  
semblance.

संगक्षिया [संगक्षिया] 4 13  
a prod.

संघाट्य [संघाट्य] 8 18 an  
[a] flag.

संघाट्य [संघाट्य] 16 1  
[a] [a]

संघाट्य [संघाट्य] 51 10  
[a]

संघाट्य [संघाट्य] 1 1 22  
[a]

संघाट्य [संघाट्य] 16 14 to  
[a]

संघाट्य [संघाट्य] 17 13.

संघाट्य [संघाट्य] 71 71.  
[a]

संघाट्य [संघाट्य] 38 2  
near.

संघाट्य 79 7 a joint.

संघाट्य [संघाट्य] 28 1 At-  
tained.

संघाट्य [संघाट्य] 1 6  
started.

संघाट्य [संघाट्य] 47 14  
surrounded.

संघाट्य [संघाट्य] 41 10 desirous of mak-  
ing other & attain.

संघाट्य [संघाट्य] 11, 19, the  
hollow (of the hand)

संघाट्य [संघाट्य] 10, 16,  
to powder to think.

संघाट्य [संघाट्य] 3 4 the son  
of [a] & [a]

संघाट्य [संघाट्य] 12 20, born

संघाट्य [संघाट्य] 4 20  
A passage of last  
starvation.

संघाट्य [संघाट्य] 55 2, a  
year

संघाट्य [संघाट्य] 7, 2  
soiled.

त्र्यारम [त्र्यारम] 29 5 a  
triangular pah an open  
place.

डुष [D 1] 77 2. a kind  
of fruit.

इ [इष] 14 3 glad.

डुषा [डुषा] 77 1 a  
chin.

ह्य [ह्य] 12. 22. a hand.

ह्य [ह्य] 15 7 an  
elephant.

ह्यारम [ह्यारम] 21 19  
the best elephant.

ह्य [D] 10 24. quickly

ह्य [ह्य] 14 23 a  
heart.

ह्य [ह्य] 44 15.  
to deride.

हुपासम [हुपासम] 55. 22  
fire.

हो [हो] 2. 15. to be  
done.

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